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THURSDAY, FEBRUARY 12, 1880.

A MORAL TOURNAMENT.

WE have to thank the editor of the *Contemporary Review* for one of the liveliest episodes that has been presented for some time in the vast dramatic performance to which society has often been compared. Mr. RUSKIN, world-renowned critic of art, adored prophet and preacher of morals to a select few, does battle on behalf of what he holds to be Christian morality against the Bishop of MANCHESTER. The respected, useful, and pacific Bishop, glancing one evening, we may suppose, in that mood of somnolent complacency which befits an ecclesiastical dignitary when his day's work is done and his conscience at rest, over a recent number of the *Contemporary*, was startled by coming upon an intimation from Mr. RUSKIN that he had "personally and publicly" challenged "the Bishops of England generally, and by name the Bishop of MANCHESTER, to say whether usury was, or was not, according to the will of God," and that he had "received no answer from any of them." Thereupon the Bishop, who clearly is not deficient in courage, wrote to Mr. RUSKIN: "I beg to assure you, that my silence did not arise from any discourtesy towards my challenger, nor from that discretion which, some people may think, is usually the better part of episcopal valour, and which consists in ignoring inconvenient questions from a sense of inability to answer them; but simply from the fact that I was not conscious that your lance had touched my shield." He proceeded to state clearly and rationally the grounds on which he holds that, though "exorbitant, inequitable, grinding interest" is sinful, yet the taking of reasonable interest is inconsistent neither with the spirit of Scripture nor the words of CHRIST. Entrenching himself, inexpugnably, as we believe, in that parable in which our LORD expressly mentions usury—"Thou oughtest to have put my money to the exchangers; and then, at my coming, I should have received mine own *with usury*"—he mentions several instances in which the taking of interest on money lent is, he submits, practically beneficial. The implication that what is beneficial to mankind cannot be an offence to the SAVIOUR, seems to us thoroughly sound, but, of course, the practical benefit must be rigorously demonstrated. Dr. FRASER gives "two or three simple instances" of the kind of usury he undertakes to defend. Convinced, like Mr. MICAWBER, that he ought to live within his income, and more successful than that eloquent man in putting his principle in practice, he found himself in possession of £1,000 of savings. The London and North-Western Railway Company happened to be in the market at the time as borrowers, and he laid out the money in their four per cent. debenture bonds. He thus facilitated the intercommunications of the country, benefited the public, and secured forty pounds *per annum*. "Whom in the world," he asks, "am I injuring—what conceivable wrong am I doing—where or how am I thwarting 'the will of God'?" His second instance is that of the Lancashire joint-stock limited liability cotton companies. Their shareholders subscribed, say, £20,000; they borrowed, say, an additional £30,000; and they carried on operations on the basis, and the scale, of the larger amount. The Bishop's third instance is that of a farmer who borrows money from his landlord to drain his land. "The bargain is agreeable to both sides; the productiveness of the land is largely increased; who is wronged?" He adds that, if all borrowing at interest is to be put down, the population must shrink back to its dimensions at the time of Queen ELIZABETH, and the productive industries of the country be laid in ruins. On one of these instances we may have a word or two to say presently; but we are bound to state our belief that, in his general contention, Dr. FRASER is triumphant. Both the Old and the New Testaments display, among other marks of true inspiration, a *Divine common-sense*.

Mr. RUSKIN is, perhaps, a thought too grandly serene and patronising in the air he assumes towards the Bishop of MANCHESTER; but it is pleasant to read him, for his sentences are rapier-thrusts from one of the keenest and most brilliant logical fencers in the world. A glitter of fine irony accompanies his words, like the lightning that ran along the edges of the sword Excalibur in the splendour of the moon. "A little while since"—this is one of his anecdotes—"I heard an entirely well-meaning clergyman, taken by surprise in the course of family worship in the house of a wealthy friend, and finding himself under the painful necessity of reading the fifteenth Psalm, omit the first sentence of the closing verse. I chanced afterwards to have an opportunity of asking him why

he had done so, and received for answer that the lowliness of Christian attainment was not yet 'up' to that verse. The harmonies of iniquity are thus curiously perfect,—the economies of spiritual nourishment approve the same methods of adulteration which are found profitable in the carnal, until the prudent pastor follows the example of the well-instructed dairyman, and provides for his new-born babes the insincere Milk of the Word, that they may not grow thereby." The coxcomb parson would do well to keep out of Mr. RUSKIN's way. We should think also that the rich friend of the clerical fop must, on this occasion, have been the reverse of propitiated by finding himself treated as an unmentionable character.

Mr. RUSKIN declines to admit any question of degree in usury. It is simply an evil thing, like theft or adultery. "These delicate adjustments of the balance, by which we strive to weigh to a grain the relative quantities of devotion which we may render in the service of Mammon and of God, are wholly of recent invention and application." Yet it is not easy to see how he can escape delicacies of adjustment even in the matter of giving; for the worthy applicant must be selected, and the line as to amount must be drawn, otherwise, beggars would eat us up; and if we are to reconcile in spirit the palpable differences in letter which appear in the fifteenth Psalm and in CHRIST's parable, we must be delicately careful in distinguishing things and in weighing words. Mr. RUSKIN passionately hates railways, and the Bishop could hardly have selected an instance of lending at interest less likely to conciliate him than that of lending to the London and North-Western. "It may be matter of private opinion," says Mr. RUSKIN, "how far the lucre derived by your Lordship from commission on the fares and refreshments of the passengers by the North-Western may be odorous or precious, in the same sense as the ointment on the head of AARON."

One circumstance, mentioned by Mr. RUSKIN when defining the term usury, proves that, in the matter of refusing interest on money lent, he practices the generosity he enjoins. "Usury," he says, "is any money paid, or other advantage given, for the loan of anything which is restored to its possessor uninjured and undiminished." He lent a cabman a shilling to get his dinner; had he taken thirteen pence in return, he would have taken usury. "I lent one of my servants," he proceeds, "a few years ago, eleven hundred pounds, to build a house with, and stock its ground. After some years he paid me the eleven hundred pounds back. If I had taken eleven hundred pounds and a penny, the extra penny would have been usury." He evidently does not construct theories to suit his own convenience. His life has been characterised by a princely munificence, and by what is still more rare, a princely delicacy, in money matters. SHAKESPEARE'S ANTONIO, in the *Merchant of Venice*, is his model, and, in a fierce little foot-note to his letter to the Bishop, he speaks with well-applied scorn of those absurd critics who try to make out that SHYLOCK was the hero and victim of the drama. The application, however, of his principle of absolutely forbidding interest, would, in accordance with the current rules of society, preclude the possibility of his lending to any one except a dependent or a bosom friend; for all others would hold the loan to be equivalent to a gift of money. We have reason to believe that Mr. RUSKIN has had experience, not without irritation, of the necessity of receiving interest as well as the return of principal, when he had lent, not to a servant, but to an acquaintance of long standing.

All the seeming contradictions of Scripture respecting usury may, we think, be reconciled on the simple hypothesis that the usury forbidden is extravagant and extortionate usury, and the usury permitted fair and inoppressive usury. That frightful cruelty has been perpetrated, hideous injustice done, by usurers, is certain; but the evil has arisen either from excessive amount of interest exacted, or from iron stringency in demanding return of the whole amount borrowed, or from some mistake in calculation, and almost never, if ever, from the mere taking of interest. Usury, we hold, is always right when treasure, either of fish from the sea or of corn from the ground, is to be had only by the advance of capital, and can be had by this means in sufficient amount, first, to refund the principal, secondly, to yield enough to be divided into the profit of the borrower and the interest of the lender. We challenge Mr. RUSKIN to name any instance of lending and borrowing, in which these three conditions are complied with, when the result will not be to the benefit of all concerned. There is a shoal of herrings in the bay. Twenty honest fishermen look wistfully seaward, but cannot catch a herring because their boats went down in a storm last week. A capitalist, knowing his men, advances £500, to provide boats and nets. The herrings are caught; the fishermen and their

families are fed; a moderate rate of interest is paid to the capitalist; and the men gradually refund the principal, and become owners of the boats. No sound rule of order or of kindness, no just law of man, no word of the inspiring Spirit of truth, is disobeyed or outraged in this series of transactions. Bishop FRASER's instance of money lent for drainage is as good as ours, and we have by no means Mr. RUSKIN's prejudice against railway investments; but we think it most unfortunate that the Bishop chose as one of his approved instances the trading upon borrowed capital of the Lancashire cotton companies. It is well known that the *debris* of these companies has been cumbering Lancashire for many months; and the inflation to which they owe their fall may well have been caused by over-production upon nominal capital, and by playing ducks and drakes with other people's money. You are not, although there is a shoal of herrings in the cfling, to lend or borrow money enough to fit out a fleet, and we believe that the most appalling dangers to which industrial and commercial enterprise is now exposed are connected with the practice of possessing a small capital and trading on a large one.

ECCELESIASTICAL QUESTIONS IN PARLIAMENT

WE lately referred to the probability that Mr. Osborne Morgan would this Session proceed by resolution and not by Bill. The following is the motion of which the hon. member gave notice on the first night of the Session:—

"That, in the opinion of this House, it is necessary that the laws relating to burials in England and Wales should be amended and consolidated, and that such funeral services as may be preferred by the relatives of deceased persons should be permitted in all parochial and district burial-places, whether churchyards or cemeteries, without regard to any distinction between consecrated and unconsecrated ground."

It will be seen that the above differs from preceding resolutions on the same subject by including cemeteries as well as churchyards as burial-places where freedom of religious services ought to be secured, and that it applies to consecrated as well as unconsecrated ground. Mr. Morgan, therefore, has not been in any way moved from his purpose by the smuggling through Parliament of Mr. Marten's Act of last year—an Act from which its promoters expected great things, but which has, to a great extent, become a dead letter. We confess we should have been glad if the hon. member for Denbighshire had been able to see his way to propose and carry a motion that all parochial churchyards should be transferred to the local authorities as parish property, at the service of the entire body of ratepayers, and to be kept in repair at the expense of the ratepayers in general. The day when Mr. Morgan's resolution will be brought forward is not, we believe, finally arranged, and as the hon. member was not successful at the preliminary ballot on Thursday night, he will, we believe, continue to ballot until he secures a favourable position, on a Friday evening if possible.

As to another question of great interest to Free Churchmen there is, as yet, nothing to report. On Thursday evening notice was given that the Secretary of the Local Government Board would next day ask leave to bring in a Bill for taking the Census in 1881. Up to the time at which we write, Mr. Selater-Booth has not followed up this intimation; possibly because some of the details may have required alteration. It is easy, of course, to surmise that in the original draft there may have been a schedule relative to "religious profession," that some Minister may have taken the trouble to read up the pregnant story of 1860, and that so grave a proposal is found to require a good deal of further consideration. We trust it may be so. It will be so far a credit to the Cabinet if they have resisted the great pressure brought to bear upon them by a small, but active and influential, clique of High Churchmen, who want the Established Church to seem to be *what it is not*. And we may here venture to repeat that to compel the heads of households throughout the country to declare, with or without consultation, what is the religious faith of each one of its inmates—on which the said inmates might never be consulted at all—would be to commit an injustice, to foster a delusion, and in some cases to encourage a fraud. The real question decided by such a process, under existing circumstances, would virtually be whether the population of England was, or was not, in favour of the Established Church. If the Government think that the thing is too monstrous to propose, they will come to a sound conclusion; and by so doing they would avert from themselves a certain defeat, and save the country in general, and Nonconformists in particular, from a widespread and most determined agitation. But we must be prepared for a decision either way, and trust to the sleepless vigilance of the Liberation Society to give us ample warning.

The prospect of a discussion of Mr. Blennerhassett's Bill for the amendment of the Marriage Laws—which we observe is backed by Messrs. Muntz,

Morley, Monk, and Cogan—is very slender. This hon. member also appears to have been unfortunate in the ballot for precedence; his measure being down for second reading at a period as late as June 9th. There will thus be ample time during the interval to discuss its provisions. We hope to give the Bill *in extenso* next week.

One or two other ecclesiastical measures will require watching—such as Mr. Plunket's Bill "to amend the Irish Church Act"—that is, to give additional compensation to sundry incumbents and curates, drawn from that milch cow, the Irish Church surplus. Mr. Rylands has, we are glad to observe, given notice of opposition. Then there is a proposal by Mr. Goldney, to facilitate the sale and redemption of tithe rent-charges, probably by means of advances to landlords; and a Bill brought in by Mr. Leighton relative to the insurance of ecclesiastical buildings. Nothing daunted by former defeats, Sir Thomas Chambers will again ask the House of Commons to legalise marriage with a deceased wife's sister, though he can hardly anticipate success this Session.

While Mr. ADAM, the Liberal Whip, has been paying a flying visit to his constituents in Clackmannan, Mr. CARVELL WILLIAMS has been addressing audiences in Dunfermline and Paisley, and also concerting measures with the Scottish Liberation Executive for a new and vigorous campaign on behalf of Disestablishment. Unfortunately, our columns are too full this week to give the particulars of Mr. WILLIAMS's visit; but we notice that he and Mr. ADAM are far more in accord than they were some months ago. Then the official voice of Liberalism was heard in deprecation of all agitation in regard to the question of Disestablishment until after the occurrence of a general election. Now, however, Mr. ADAM says that "there is no desire on the part of the Liberal leaders, or the Liberal party, to stop the fullest and freest discussion upon the question;" and, when asked whether he thought it would be ripe enough at the general election, he replied that that "depended very much upon the action of those who were for and against it." This seems to us to be a good deal in advance of the Cupar and Devonport speeches of last year, and encourages persistence in both firmness and activity on the part of Scottish disestablishers. The address to the electors of Edinburgh just issued by Mr. COWAN is another indication of the same kind. We believe that Mr. COWAN's attitude on this question has been the main, if not the sole, cause of the dissatisfaction with which his candidature has been regarded by a large section of the Edinburgh Liberals. He now says that he "is personally, and from conviction, in favour of the disestablishment of the Church of Scotland;" but "the time and manner of introducing a measure on this subject must, of course, be left to the judgment of the Government of the day, regard being had to the state of public opinion in Scotland." This is cautious enough; but it, at least, suggests that what the supporters of Disestablishment have to do is to take care that "the state of public opinion in Scotland" shall become such as will greatly hasten the movements of the next Liberal Government in this matter.

Mr. MARTEN's Act, it becomes increasingly evident, has not settled matters to the satisfaction even of the clericals, whose love of domination it was intended to subvert. The Rev. G. V. COLLISON, writing in the *Guardian* of yesterday, propounds a plan for settling the difficulty. In his view, the Act should be amended, so as to leave the whole ground of a cemetery unconsecrated—consecration only being applied to particular graves by "Roman or English Catholics" at the time of burial. These cemeteries he would place under a burial board, which should appoint a chaplain, but allow the right of conducting a funeral to a minister of any denomination, on receipt of twenty-four hours' notice. Is it unfair to suggest that one of the leading motives which has so long dictated a non-surrender policy is disclosed by the inequitable stipulation upon which he insists, "all fees to go to the chaplain, whether he takes the funeral or not?" He is evidently no stranger to the thought that sordid motives are intimately associated with the opposition which is made to religious equality, for he declares that in too many dioceses "this figment of consecration *en bloc* of the ground is kept up, because it is profitable to secretaries, registrars, apparitors, sealers, and other 'craftsmen,'" the fees charged on this account in each case in the Hereford diocese amounting to ten guineas. With that delicate regard for the feelings of Nonconformists, which is so frequently found to be the outcome of the sacerdotal spirit, he suggests that in large towns there ought to be two chaplains—one for those who conformed to the State Church, and the other to perform the required rites for Dissenters, Jews, Romanists, and all Secularists. In the event of all these outsiders not being able to agree in the choice of one official, "the right of naming their chaplain should be with the HOME SECRETARY" (!).

Ritualists and Romanists appear to be still intriguing for an object which finds favour with both of them—the reimposition upon our countrymen of that sacerdotal yoke which they cast from their necks at the Reformation. Telegrams from Rome announce that the POPE and the Propaganda Fidei have been giving serious attention to "proposals intended to bring about a union between Rome and the English Ritualists," and that as the result the Vatican sent on Saturday to the Roman Catholic Bishops in England "certain instructions containing its final concessions for the admission

of Ritualists into the Catholic Church." The Rev. ROBERT LINKLATER, on behalf of some High Churchmen, repudiates all idea of listening to terms of peace which treat as laymen those who claim to be English "priests;" but it seems doubtful, provided that their clerical status could be secured, whether fealty to the Articles of the Reformed Church would long prevent the surrender of the garrison to the Papal invaders. Happily there is a band of sturdy Nonconformists in this country, and it will go hard with them if those fortresses are not dismantled before they are treacherously surrendered to the implacable foes of civil and religious liberty.

The disputes with the Church Missionary Society have brought the Bishop of COLOMBO to this country, where his attitude towards the representatives of that great Evangelical agency is to be considered by the two Archbishops and the Bishops of LONDON, DURHAM, and WINCHESTER. The *Record* declares that the issue involves "if not the existence, yet the usefulness of the society," and calls upon their friends to watch the progress of the negotiations with interest and attention. Dr. COPLESTON, since his arrival, has published a letter, in which he declares that the reference to which he has consented must not be regarded as binding him to anything. Whatever may be the advice of the Archbishops and Bishops, "the decision," he declares, "remains solely with me." If, from the timidity of the members of the Episcopal Bench, any concessions can be obtained which will further hamper the action of the missionaries, he is willing to occupy the vantage ground thus obtained. If the decision is adverse to him, he will still do as he likes. The crisis bids fair to bring home to the committee the imprudence which was committed when the right of the missionaries to spread the Gospel in heathen lands was made dependent upon the arbitrament of overseers whose sympathies with the objects of the society would, in many cases, be found equivocal.

The farmers are at length awakening to the fact that their interests are diverse from those of the landowners and clergymen, with whom they have too long united in the return of Conservative representatives. Mr. B. S. HASELL, of Tudeley Grange, Tonbridge, who presided at the anti-tithe meeting recently held at Maidstone, in a letter bearing date February 3, addressed to Mr. A. BATH, of Colgates Farm, Sevenoaks, expresses the opinion, which, we have reason to believe, is becoming widely diffused among the agriculturists of Kent and Sussex, that farmers must henceforth sink all party differences in the determination to get rid of their grievances. "I am," he adds, a Churchman, "but I firmly believe that Disestablishment would be a great boon, even to the Church itself. Bishops and parsons are too often enemies to progress. In our ardour to get the tithe-rate repealed, we must not forget other grievances, to wit, the Game Laws." Evidently others, besides Lord BEACONSFIELD, have been engaged in "educating" political parties, and when the farmers become thoroughly alive to their true interests, the end of those vestiges of feudalism which have too long presented obstacles to the development of the resources of the country, will not be far distant.

Mr. BRIGHT's address at Union Chapel was so noble a vindication of Nonconformity that the *Times*, in its new character as henchman to a Premier whose antipathy to the principles and aspirations of Nonconformists has been in many ways manifested, has devoted a leading article to the purpose of marring its effect. Nonconformists having, by hard struggles, won the comparatively favourable position which they now occupy, are challenged to show, besides the exclusion of their ministers from the national graveyards, anything which can be regarded as "particularly offensive," or as a "grievous disability." In default of complying with these conditions, those who battle against existing abuses are to be caricatured as manifesting a desire to hug grievances, and those who struggle for complete religious equality are to forfeit their right to the title of "sensible men." Our forefathers did not falter in their purpose when exposed to the fierce lightning of unbridled tyranny; their sons will certainly not be much moved by the impotent fulminations of the now discredited Thunderer of the Press.

The following appeared in a recent number of *L'Eglise Libre*, of Nice, of which Pasteur Léon Pilatte is the editor. We cannot resist the temptation of translating and quoting it, though the notice rather illustrates the kindly feeling of our French contemporary than a sober estimate of our own merits:—"To those of our readers who know English, and who would wish to read a paper in this language, we would advise to subscribe to the one of which we give the name. After having for a long time appeared separately, the *Nonconformist* and *Independent* have been united, to form one unique paper, and we do not know its equal or superior in the European religious Press. Large in size, rich and powerful by the talent of its editors, animated by a boldly liberal and reforming spirit, with copious, varied, and interesting information, it answers almost entirely by all these united characteristics to the ideal of a patriotic, benevolent, and Christian paper. Having been a constant, assiduous, and interested reader of the *English Independent* for many years, we have no reason to complain of its union with the *Nonconformist*, as in this new dress it is still itself, but more complete, and enriched by elements of a diverse nature and a worth equal to its own. While sending our congratulations and best wishes to the editors of the *Nonconformist* and *Independent*, we at the same time wish to inform them that we are prepared to crib from them unscrupulously. We shall not be contented to pick up some crumbs falling from a table so richly furnished every week for their readers; we shall be bold enough from time to time to take entire pieces even from the table itself." We shall be very glad that the good influence of aught that appears in our columns should be increased by being copied into our French contemporary.

JOHN BRIGHT AND R. W. DALE AT UNION CHAPEL.

[BY A SPECTATOR.]

ISLINGTON Nonconformity has been none of the robustest in past years. It may, therefore, be accounted as a sign of the new times that Union Chapel, once redolent of the odours of Low Church theology and respectable Dissent, which did not care to offend or wound pious Churchmen by overmuch talk about Nonconformist principles, has opened its doors to such pronounced Nonconformist leaders as the Right Honourable John Bright and R. W. Dale, of Birmingham, for the discussion of Nonconformist history. It shows what an earnest, out-spoken, and consistent ministry like that of Dr. Allon may effect in the course of a generation, that such an assembly could be gathered as crowded the new edifice in every part on Tuesday evening for such a purpose. True, there were representatives of all the neighbouring churches in considerable force; and Mr. Dale is always sure to attract a large audience. But with its extreme respectability, and, if the truth must be told, a not inconsiderable infusion of Jingoism, it was a little surprising that there should have been such an outburst of enthusiasm as that with which Islington Nonconformity welcomed John Bright. As he walked through the aisle to the vestry, the whole audience rose and cheered, with waving of both hats and handkerchiefs. This was repeated with cheering long and loud, when, with the lecturer, Dr. Allon and one or two of the leaders of the Congregational denomination, a single clergyman, the Rev. J. Oakley, of Hoxton, Mr. Mark Wilks, and others, he ascended the platform. The pleasure of the audience was all the greater because it had been announced that on account of illness Mr. Bright would not be able to be present. At considerable risk, however, he took the long journey from Rochdale; and, though evidently bearing the traces of recent indisposition and still suffering, he delighted the vast assembly with a characteristic and eloquent speech.

Union Chapel has been spoken of as the Cathedral of Congregationalism. Except the fact that the imposing pulpit filled up the background of the platform, the traces of anything like ecclesiasticism were conspicuous by their absence on Tuesday evening. Now that Exeter Hall is likely to be closed against those gatherings which have given it its distinctive character, Union Chapel will in all probability become more and more a place for public meetings. It is admirably adapted for the purpose; and its acoustic properties will make it a favourite place for musical performances, not a few of which have already been given within its walls. In this sense, it may prove to be a great accession, not only to the Congregational life of North London, but to Nonconformity generally, as well as the meeting-place of a popular congregation for worship. There is certainly nothing incongruous in the opening of places of worship for such purposes as that which brought together so large and intelligent a crowd to hear John Bright and Mr. Dale. Mr. Bright begins to look a little old and worn. To those who remember what he was in the days of the Corn Laws struggle, and when he was a candidate for the city of Durham, the marks of time upon face and head, if not surprising, can hardly be other than painful. But the radiant intelligence which still lights up the face, the ripples of humour which now and then pass over it, the telling, musical tones of the marvellous voice, and, above all, the manly honesty of of a highly-cultivated, true, and noble nature which success has done nothing to spoil, and which breathes through every sentence he utters, served to explain to those who had never before had an opportunity of seeing or hearing him, the amazing power of Mr. Bright's oratory over popular assemblies and the House of Commons, and the enthusiastic admiration with which tens of thousands have during so many years regarded him. Now that he is becoming an old man, there seems to us to be gathering about him a tender reverence which, in political circles, at least, is very rare. If the Conformist party has a right to be proud of Mr. Gladstone—and Nonconformists are certainly not behindhand in the respect they show him—it is to their honour of the latter that they have ever been faithful to the great Commoner nurtured in their traditions, who, through evil report and good report, has courageously and consistently maintained the simple faith of his fathers, and the sacred cause of religious freedom and equality.

Mr. Bright's opening references to Dr. Allon, and especially to Mr. Dale, were spoken with a quiet sincerity which showed that that they were not mere compliments, and, we doubt not, they were greatly relished by those to whom they were addressed. The great Liberal orator expressed not a moment too soon his anxiety that Nonconformists generally, and especially the younger members of their families, "should look back to the history of their fathers and of the fathers of Nonconformity; that they should learn from them how much is due to truth and how much they have sacrificed for conscience." They would then find "that in the position which they now occupy as members of the various Nonconformist bodies they have not only nothing to be ashamed of, but everything to justify their course, and everything to make them satisfied with the position they hold." A ringing cheer greeted the speaker's avowal, "I am myself—I am not ashamed of it—sprung from the stock of the martyrs and sufferers of two centuries ago." Mr. Bright's summary of the course pursued by the Conformist body in the days of its ascendancy, and of the sufferings of the early Noncon-

formist saints and heroes, though an oft-told tale, lost nothing in the telling. The secular foundation of the State Church system, and its baneful influence on civil government and the moral condition of the people, were amply illustrated. The contrast drawn between French and English history could hardly fail to impress even the most careless listener. There was irresistible humour in the suggestion that Conformists were expected to give thanks for ever and ever for the restoration of Charles II., as there was in the references to the bishop who classed Dissenters and beerhouses together as the plagues of a certain parish; and to the parson who would not object to Dissenters going to their own places of worship in the evening if they would only go to the parish church in the morning, but who, when asked if he would not go occasionally to the Dissenting chapel himself, said, "That was a different question, and fell back upon what he called his orders and apostolical succession!" The picture of the ins and outs crossing from one side of the Houses of Parliament to the other on a change of Government, but the bishops always retaining the same seats, was irresistible. The silence of the bishops respecting the enormities of the last two or three years provoked a scathing sentence in the old manner. "If there be a little transaction about burying a Dissenter, they feel themselves at liberty to open their mouths—some liberally and generously taking our view of such a question, others with a certain audacity, and almost with insult, objecting to it. But when there come questions of the sacrifice of tens of thousands of lives in distant and remote countries, they who come down, or say they come down, from Christ's own apostles, sit there with all the dignity of great office about them, and not one of them in that House opens his mouth to condemn the transaction which, in his own house and in his own soul, I cannot but believe he must emphatically condemn." The closing portion of the speech told with great effect. He contrasted the resources of English Churchmen and those of Nonconformists, and sketched the great works which the Free Churches have achieved, notwithstanding their disadvantages. He claimed for Nonconformists, what even their bitterest foes cannot deny them, the honour of having been "for a long period the great advancing and reforming force in our English political life." It is not only that they have done much by suffering and labour to sweep away some of the iniquities of centuries of persecution and disabilities on account of religion; but that they have been the backbone and mainstay of the party of progress in the country; and there is no single measure of any importance which has lain in the direction of educational reform, suppression of slavery, free trade, extension of the principle of local self-government, broadening of the basis of Parliamentary representation, which does not owe to them the impetus which has carried it onward to success. The negative work of Nonconformity—the undoing of centuries of wrong—is not yet complete, or near completion. It has become the fashion to make light of remaining inequalities. The disappearance of grievances is supposed to be a justification of an attitude of indifference towards the fundamental questions which, as long as a State Church exists, must divide the nations into two camps. There may be children of Nonconformists who have not the earnest religious life of their fathers, and think it no disgrace to make common cause with those who wronged and insulted them, and would do so again if they had the power. But, if there be a moral drawn from such a fact, unfavourable to the sturdy consistency of the faith of Nonconformists in the principle of religious equality and the positive elements of free church life, we can only say the premiss will not warrant the conclusion. The movements of waifs and strays on the flowing or ebbing tide of fashion is of the smallest possible account in face of differing fundamental beliefs. The riches and culture of the Church have always been open to those who chose to conform. There is no advantage to be gained to-day which might not always have been obtained on like terms. The temptations to change are not greater—they are less. The honours won by Nonconformists at the Universities prove this. Formerly Conformity would have been the price to be paid for them. The old differences over which Churchmen and Nonconformists quarrelled have not ceased; they have only changed their forms.

It is in this view that we regard Mr. Dale's lectures with so much interest and think them so valuable. Dealing as he did, on Tuesday evening, with the ecclesiastical outbreaks and conflicts of the age of Elizabeth, he necessarily referred to what has been irreverently termed "the petticoat squabble." But, as was to be expected from him, he laid bare the fundamental differences which divided the two great parties of that evil time, and with overwhelming force and conclusiveness showed what that conflict meant—viz., that neither nations nor churches can live or grow apart from incorruptible loyalty to conscience and to truth. Those who are inclined to advise Nonconformists to shake hands and be friends with the upholders of the State Establishment of religion will be none the worse for an effort to try to understand this. Mr. Bright and Mr. Dale are acting the part of true patriots, statesmen, and religious reformers in aiding such a desirable study.

It is not necessary that we should follow Mr. Dale in his masterly summary of the history, or in his keen analysis of the character of the Queen, the leading statesmen, and ecclesiastics of the period. The Church of England's "reformation of itself," was answered by a simple reference to the fact that the bishops were unanimously opposed to the changes on which the Queen insisted. How Elizabeth's strong will prevailed over the men she was determined to rule, and the force and origin of the popular sentiment by which she was sustained in her efforts, were admirably presented. The wrongs of the Puritan party, and their loyalty to the Queen who oppressed them; their noble adherence

to the truth they believed and the cause they espoused, as was to be expected, fired the eloquence of the lecturer, and awoke the enthusiasm of the audience, which testified its appreciation of his effort in oft-repeated plaudits. If we were inclined to differ from him at all, it would be in the fixing of the birth of modern Nonconformity in June, 1567, in the Plummer's Hall meeting in the City of London. Seventeen years before that date there were congregations in Essex, at Bocking, and in Kent, at Faversham. There were other congregations, one at Stoke, in Suffolk; one which met in Bow-churchyard in the City; one which met at the King's Mead, Colchester; and—what would have been still more interesting to the audience, considering where it met—there was a regular congregation whose favourite place of meeting was in Islington, the pastor of which and thirteen members were burnt in 1557. There were other congregations in different parts of the country, notably in Lancashire. In fact, as the lecturer reminded his audience that there were Reformers before the Reformation, and there were Nonconformists long before Nonconformity was a recognised form of Church life which had to be taken account of by the State. Mr. Dale is doing a necessary and most useful work, for which the Nonconformity of the present and the future will owe him a deep debt of gratitude. We hope the remaining lectures will be as completely successful as was the first.

Mr. Dale's second lecture will be delivered in Union Chapel next Tuesday evening, when Hugh Mason, Esq., of Ashton-under-Lyne, will take the chair at half-past seven o'clock.

Correspondence.

REFORM OF THE MARRIAGE LAWS.

To the Editor of the Nonconformist and Independent.

Sir,—I am glad you have opened your pages to a friendly discussion on the marriage law, and that you have invited a free expression of opinion on the subject. As a small contribution to the discussion, I should like, with your permission, to mention a few facts which have come under my own notice.

Personally I have no objection to the presence of the Registrar at the marriage service. I have never felt his presence to be either a humiliation or an annoyance. My usual plan has been, as soon as I came to the end of the legal requirement, to turn to the Registrar, and by handing to him the certificate authorising the marriage, intimate to him that his presence was no longer necessary. He has then retired to the vestry, and made the entries required in the form of the register, so that when the service was over there was nothing to do but to add the signatures of the several parties. This plan I found to be a considerable saving of time. As the Registrar was willing to leave the religious service entirely to me, I was equally willing to leave the legal responsibility entirely to him.

The inconvenience referred to by Mr. Miller, in your last issue, of having to wait for the Registrar, I felt on one occasion when officiating for a neighbouring minister. The time fixed for the marriage was a quarter to eleven. The wedding-party were true to their time; but at half-past eleven the Registrar had not arrived. Till then we had all waited with a tolerable degree of patience; but then patience gave way to anxiety. Messengers were despatched in search of the missing officer, in case he should have forgotten the wedding or mistaken the day. As every advancing five minutes without him rendered it less and less likely that the marriage could be solemnised that day, the parties most deeply interested became painfully excited. A few minutes before the fatal hour the longed-for official came rushing in, and the requisite words were uttered just as the clock struck twelve. The explanation given by the Registrar afterwards was that he had to attend a previous wedding in another place, and the parties there were behind their time. I do not see how, under the circumstances, the Registrar could be blamed, inasmuch as their keeping him waiting made it inevitable that he should keep us waiting.

Happily, such misadventures do not often occur. So far as my personal experience has gone, the above was the only case of the kind that ever gave me trouble; indeed, I do not remember that in any one instance during the last 20 years our own local Registrar ever kept me waiting a single minute. The only remedy that I can see against the worst possible results of such occurrences would be the prolongation of the time in which marriages may be legally solemnised. Why must it be done between the hours of eight and twelve? What moral or social objection is there against extending the time to four, six, or even eight o'clock? In other countries people can be legally married in the afternoon or evening, as well as in the morning. Why not in England? I commend this point to the special attention of our friend, Mr. Carvell Williams, as one of the practical improvements which should be dealt with in any Marriage Amendment Act.

Another inconvenience arises sometimes from the distance at which the Superintendent-Registrar lives from some parts of the district over which he has control. Our own Superintendent-Registrar, for instance, lives at Edmonton, a distance of some three miles from Crouch End. As he refuses to issue the licence or certificate for a marriage till the day on which it is actually due, it sometimes happens that a special messenger has to be sent all the way to Edmonton on the morning of the wedding, to get the licence, before the marriage can take place. Why should it not be made lawful—if it be not already so—for the Superintendent-Registrar to ante-date the certificate or licence by one day, and then forward it to the local Registrar, making him responsible for the non-performance of the marriage till the day specified?

Then, again, the law respecting residence needs to be more clearly defined, or Superintendent-Registrars to be more accurately taught. Let me state a case which will make this apparent. Last year two friends of mine wished to be married; but, for special reasons, not in the town in which they lived. The gentleman applied to the Superintendent-Registrar of his own district for a licence, and told him that the marriage would take place in a neighbouring town. He stated at the same time that the lady had been residing in the said town for three days only. With this distinct information the licence and certificate were granted. That there might be no doubt about the validity of the proceeding, the Superintendent-Registrar of the district in which the marriage was to take place was consulted; and he ruled that one of the parties must reside in that district for at least fourteen days. This ruling was reported to the gentleman who had granted the licence, who thereupon appealed to the Registrar-General. The final decision from head-quarters was, that, "So long as the party who gave the notice had been resident in the district in which he gave the notice the required time, that was all the law required." It certainly is not an edifying sight to see the officers appointed to carry out the law entertaining contrary opinions as to what the law requires. After the case above-stated, I think few will dispute the position that, either the law should be more explicit, or the Registrars should be better informed.

I remain, Sir, ever truly yours,

JOHN CORBIN.

To the Editor of the Nonconformist and Independent.

Sir,—Though it may appear undesirable, as a rule, that a minister of Christ should accept the post of Registrar of Marriages, yet I cannot see any inconsistency or any humiliation in the position, when the duties are well-defined and carefully guarded. Christ is not, in everything, to be regarded as the antagonist of Caesar, and many important civil functions are discharged by men who are consecrated to the Saviour. There is, however, one fact to which I desire to draw your attention—the appointment, in many cases, of the officiating Registrar. Some years ago I lived in a Radical Lancashire town, but the district around was agricultural and Tory. The office of Registrar became vacant, and though there were 20 respectable Nonconformists both able and willing to take the post, it was given to a young man aged 22, the son and shopman of a small Tory grocer. In the country town in which I now live, the Registrar, an old man, a tobacconist and news-vendor, recently died. Three Nonconformists, all highly respectable, applied for the post, but it was, in this instance also, given to a young man, the son of a Tory tradesman. I am bound in honour to state that in both cases I have been treated with the greatest possible respect, and probably with more courtesy than some Nonconformists manifest to ministers of the Gospel. Still, the anomaly exists, and looks very much like an inconsistency and an absurdity. I do not, however, elevate it to the dignity of a grievance; but is there not a remedy?

Very faithfully yours,

Surrey, February 6, 1880. A MINISTER.

Sir,—Every now and then this bogey of the inevitable Registrar is raised, as if it was a reproof of the studied depreciation of Dissenters by the State.

Many years ago, when I first read this in the *Patriot*, the reply was given as if from authority, that the leading Dissenters had been consulted on the point, and it was their desire (not merely their acquiescence therein) that the State responsibilities should not be laid on their ministers; hence the legal Registrar's appointment.

I hope that the advance of Sacerdotalism and of modern conceit will not so infect our ministers as to induce them to depart from this wise agreement of our fathers. Yours respectfully,

February 7, 1880.

R. P. C.

LAY PREACHING AND THE CHURCH IDEAL.

To the Editor of the Nonconformist and Independent.

Sir,—In his letter of January 12th, Mr. Tucker asks how it is that Congregationalists, who contend so strongly for the spiritual rights of the laity, have not cultivated far more lay preaching. Perhaps it might be difficult to find a satisfactory answer to this question. For, whilst contending that the Church polity of the New Testament gives no cover to sacerdotalism, with a few exceptions Congregationalists have practically been content to regard preaching solely as the duty of trained and separated ministers. Does this realise the true ideal of the Christian Church?

Among the "diversities of gifts" in the early Church, mention is made of *prophets, evangelists, pastors, and teachers*. In apostolic times the work of the Church was shared in by all, according to their special gifts or qualifications. On the day of Pentecost, and also subsequently, it is recorded, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In his book on "The Early years of Christianity," Dr. Pressensé says:—

"The universal priesthood was fully and practically realised in all the Churches. Composed of sincere believers, they in no degree acknowledged the too common distinction between active and passive members. All the Christians were required to contribute of their zeal and piety to the general good. There are special offices; but these are very far from absorbing the whole activity of the Church." "The synagogue already acknowledged, under certain limitations, the right of every pious Jew to teach. It is not surprising that this right should have been extended by St. Paul to all Christians, with the exception of women, who were to be silent in public worship." "The gift of teaching, freely used by all Christians, was not especially connected with the office of elders."

On these points it is clear as to what was the practice of the early Church.

Afterwards, partly through the changed circumstances of society, and partly owing to sacerdotal influences, the conduct of public worship came to be regarded as solely the province of regularly ordained ministers, and none but the minister must presume to expound the Word of God. With the rise and progress of the Methodist bodies, however, there has been a partial return to apostolic practice; and this has been attended by the very marked results which have been already quoted. Still, as a body, Congregationalists have been content to ignore the duty of their qualified lay members aiding in preaching the Gospel. In so doing, have they not seriously overlooked an important duty of Church life?

It will, doubtless, be admitted that the greatly increased pressure of business and the higher culture, which are features of the age in which we live, render it desirable, as a rule, that congregations able properly to support their own minister should have one for themselves. Few men of business would feel qualified to undertake such a charge, or could afford time for consecutive preparation for the discharge of its duties. But there is a wide difference between the substitution of lay for ministerial agency in the pulpit and the use of lay preaching as an auxiliary force. In these days of increasing knowledge a minister often finds it no slight task to meet the growing requirements of an educated congregation. But then the masses of the people are in a different position, and they would generally be better reached by simple evangelistic preaching than by that which is more intellectual. Is not such work largely the province of the lay preacher?

In what way is the Church to discharge her duties towards the outside world without recourse to lay preaching? The Gospel has been given to the Church in trust for the world, and the Church is to be a witness for it to the world. The mere fact of Christians uniting in public worship bears no appreciable testimony to those who systematically hold aloof from such worship. Nor can the silent witness of a consistent life influence the masses who scarcely ever come within its sphere. In the present state of society millions cannot thus be reached. Neither can the witness required be borne by proxy. The custom of compounding for inactivity by the payment of a small sum towards the salary of a missionary or evangelist, is not true witness-bearing to the world. Whatever good may follow from the faithful labours of individual paid agents, the results would be infinitely greater if all fairly qualified Church members took their proper part in preaching to the people. And if men feel the preciousness and power of religion themselves, is it not a perfectly natural expectation that they should testify of its value to others outside, and try to persuade them to accept it too?

In the present aspect of average Congregational Church life there is surely some oneness and want of proportion. After all, pulpit discourses, instructive or eloquent, are not the sum and substance of public worship; and to listen to them is not the whole Sunday duty of Christian men. In a religious, as well as a bodily, sense, it is better to eat to live than to live to eat. Perhaps, indeed, a partial apprehension of the dangers of religious indigestion leads to the growing indisposition to attend service more than once on the Sunday. Clearer and more healthy views might prompt to the personal use, as lay preachers to the people, of the nourishment actually assimilated. And whilst this course might prevent a surfeit and improve the appetite, it is the only practicable means of feeding many of the spiritually starving. In the Church itself it would promote spiritual life, and it might tend to remove some of that dissatisfaction and disension which frequently arise from inactivity. At any rate, it would promote the wholeness of Christian service, and the balance of Church life. "It is more blessed to give than to receive," but perhaps it is spiritually best to receive, in order that you may give to those who have nothing. "Freely ye have received, freely give." With occasional exceptions, is it not too much the habit among Congregational Church members to overlook this important duty of Christian Church life?

That the cultivation of a truly missionary spirit, and the conduct of actual mission work by the churches, is essential to free and hearty Church-life, is in accord both with the spirit of Christianity and the experience of the churches themselves. Outstations often become a source of strength to the church which forms them, as the root-cords depending from the branches of the banyan tree become props which help to support the parent stem. Examples are not wanting of churches growing in numbers and strength, whilst they are sending off repeated swarms from the parent hive to found new churches. On the other hand, churches characterised by the spirit of indifference, or the love of ease, run great risk of division or decay. With reference to the missionary activities of Churches it may be said, "Whosoever hath not, from him shall be taken away even that which he seemeth to have."

Thus, from whatever point of view the question is regarded, the importance of cordially adopting and heartily fostering lay preaching as a church agency appears to be great. Not only would it be advantageous as a policy of extension, and wise as a solution of internal difficulties, but it is of Scriptural authority, and necessary to fulfil the true ideal of the Christian Church.

I am, Sir, yours faithfully,

GOODEVE MABBS.

Shepherd's Bush, January 31, 1880.

THE CENSUS OF RELIGIOUS PROFESSION.

To the Editor of the Nonconformist and Independent.

SIR,—The article in your paper of 22nd ultimo, "The Decennial Census—Rocks Ahead," gives a well-timed warning, and is worthy of serious attention. The suggestion to have in the forthcoming Census—1881—an

inquiry as to the religious profession of each person is assuredly foreign to the inquiry as to the number of inhabitants.

It is not difficult to see that the object is evidently designed to indicate how numerous, and hence how much more important, are the members of the "Established Church" than of any other denomination.

When the Census shall be taken, it seems that the several bodies of Dissenters and Nonconformists are to make known how many persons each denomination consists of, while the "Established Church" will be found to include such as avow themselves its members, and in addition to these the residue of the population, who, not declaring themselves members of a Dissenting denomination, are to be considered as belonging to the "Established Church." Now, it cannot be denied that there are very many who are just as indifferent to the "Established Church" as they are to any Dissenting bodies; therefore, to make it appear that they belong to the "Established Church" is deceptive, and is a flagrant misrepresentation.

If this mode of proving the superiority of the "Established Church" is equitable, it is only just that the statistics of crime be placed side by side with the statistics of the population. It will then be seen that among the many rogues, thieves, wife-beaters, murderers, and the worst of the bad of both sexes, who are brought into the criminal courts, there are very few comparatively who can claim fellowship in the communion of Dissenters, and that the rest of the criminals not belonging to any of the Dissenting denominations will, by the same reasoning as is adopted with reference to the population, have to be reckoned as belonging to the "Established Church." An awful responsibility! And what answer can the "Established Church" give to the inquiry, How is it that you have so many criminals when the Dissenting denominations have so few? Such a course as this would test the relative value to the nation of the "Established Church" and the Dissenting communities, as regards the prevention of crime, and the promotion of sound religious principles; and it may be hoped would induce the rulers in the "Established Church" to adopt measures for the prevention of crime and the reformation of criminals, better suited than some of the means now employed to effect these objects.

I am, very faithfully yours, essentially and by conviction, a Christian, and accidentally,

A MEMBER OF THE "ESTABLISHED CHURCH."

February, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—I trust that, when the Government proposals for taking the Census are brought forward, an effort will be made to carry a clause providing for accurate returns being obtained of the number of places of worship and of sittings provided by each religious denomination. This would be desirable in any case, but it will be more particularly so if the proposal to require from every one a statement of his religious profession should unfortunately be carried. It would be well to give publicity to the fact, which is already demonstrated by the returns in the Diocesan Calendars, that the Church of England does not provide accommodation for more than about a fourth part of the population.

Yours truly,

J. RUSSELL LEONARD.

Weston-super-Mare, Feb. 9, 1880.

[Whatever may be the ultimate intentions of the Government in respect to the proposal of a Census of "religious profession," which, for aught we know, sorely perplexes them, we may be quite sure that the Episcopal Bench will never consent to the suggestion of our correspondent. The "Religious Census" of 1857 was too damaging to the Church of England for its authorities ever willingly to consent to similar returns being obtained.—Ed. N. and I.]

LEICESTER INFIRMARY.

To the Editor of the Nonconformist and Independent.

SIR,—Under the heading "Guy's Hospital and its Nurses," in your last number, you quote from a "Shrewd Observer" likely to know, some remarks relative to the "Leicester Infirmary" and its management, which anyone intimately acquainted with that noble institution will consider to be altogether uncalled for and misleading.

Miss Burt, when she undertook the superintendence of the nursing department of the hospital, found a somewhat loose and disorganised state of things (as may have been the case at Guy's), and she immediately set to work, and with the concurrence of the honorary medical staff and the Weekly Board, succeeded in establishing a system of nursing in efficiency second to no other similar institution. So far from the lady superintendent being superior to the honorary medical staff and Weekly Board, she is entirely under their control, and any complaint against the nurses is brought before the Weekly Board, who have the power to require the removal of an offending nurse, or, if the necessity arose, could remove the entire body of nurses. The patients, on being admitted, are told that if they have any complaint to make of their treatment they must name it to the visitors, two of whom are appointed every fortnight indiscriminately from the list of subscribers, and who, at the close of their visits, attend the meetings of the Weekly Board and take part in their deliberations.

The patients, also, on being discharged, are particularly asked by the chairman of the Weekly Board if they have any complaint to make, as the Board will listen to it and investigate it.

If it is true, as a "Shrewd Observer" states, that the medical staff and the Weekly Board have no power over

the lady superintendent and her nurses, it would be a mockery indeed to ask the above questions, and the whole proceeding would be a solemn farce. With regard to the charge of the lady superintendent having the power to reduce the staff of nurses below the requirements of the hospital, I may say that the arrangement with the Weekly Board is that a certain number of nurses shall always be supplied, and, therefore, in any emergency the outside public would suffer the inconvenience, and not the infirmary. With respect to Miss Burt's Ritualistic proclivities, no complaint has, I believe, ever been made by the patients on that score; a regular chaplain is appointed, and the religious duties and services devolve upon him, subject to the control of the Weekly Board, which is composed of both Churchmen and Dissenters.

As for the closing remark of a "Shrewd Observer," that "it is a wretched system, bad for all parties," I can safely appeal to the numerous visitors and others connected with the Leicester Infirmary that a better system of nursing than that which obtains amongst us it would be difficult to find. I may add that during Miss Burt's superintendence a most cordial feeling was maintained between her and the honorary medical officers and the Weekly Board.

I am, Sir, your obedient servant,
A GOVERNOR OF THE LEICESTER INFIRMARY AND A DISSENTER.

Leicester, Feb. 2, 1880.

[That the satisfaction which is expressed by our correspondent with the state of affairs in the Infirmary is not equally shared by all the inhabitants of Leicester, we may gather from the following letter which appeared in the Leicester Chronicle of Saturday last:—

THE TRAINED NURSES' INSTITUTION AND THE LEICESTER INFIRMARY.

SIR,—Your article in Saturday's paper with the above heading is significantly important. The subject involves the serious question as to who is to rule in our public institutions. This point, so far as the Leicester Infirmary is concerned, should be settled at once and for all. For if the Weekly Board have no control over the nursing staff, if the medical officers are bound hand and foot to the lady superintendent, if the nurses may be reduced below the proper nursing requirements, if probationers and pupils are permitted to act, and count as real nurses, and if a nurse has the power to stop a poor mother reading the Sacred Scriptures to her sick son, it is utterly impossible the Leicester Infirmary can continue to command the public confidence. Already want of confidence is showing itself in the lamentable complaint of want of funds, and with diminution of confidence this want will grow greater. Ready as the people of Leicester are to afford liberal assistance on behalf of suffering humanity, their benevolence will only flow in channels which command public confidence. And it is this the governors of our infirmary should seek to retain. The most effectual means of doing this is by taking the control of the nursing staff of the establishment again into their own hands.—Yours truly, Leicester, Feb. 2, 1880. A WOULD-BE SUBSCRIBER.

Our correspondent mentions that "a regular chaplain" has charge of the "religious duties and services." When it is known that that chaplain was a former curate of the High Church vicar of Wantage, and that his own name appears among the signatures to the Remonstrance on the Purchas judgment, we may fairly doubt whether that fact is likely to afford to Protestants satisfactory assurance as to the influences at work in Leicester Infirmary. We join in the counsel of the Leicester Chronicle to the Weekly Board, to "give the subject the attention it deserves, and be prepared to unite in some expression of opinion for the consideration of the next annual meeting."—Ed. N. and I.]

OPPORTUNISM AND THE LIBERAL SECTIONS.

To the Editor of the Nonconformist and Independent.

SIR,—Liberals who have any regard for political morality should feel extremely grateful to their many advisers, their candid friends of the Ministerial party, for the pains they are at to lead them in the path of political virtue. These guides and philosophers, from Lord Sandon to Mr. Grantham, and from the Pall Mall Gazette to the Daily Telegraph, are uniting in a solemn protest against what they term the immorality they see in the Liberal party. This failing is evidenced in the resolution so often come to by the Liberals in various constituencies to be for once united in an attempt to overturn the existing Government, and holy horror is excited in many minds by this wicked spectacle of union. For it seems that for Liberals to be tolerably moral, to the satisfaction of those eminent judges, they should be disunited. An agreement on one great subject, and a willingness to let minor questions remain in abeyance constitutes a terrible crime against political morality, and although it has been customary for Conservatives to remain united even when the party has been undergoing a startling process of education, Liberals, we are told, are bound in honour and in solemn duty not to become united on any pretence whatever. This is the disinterested advice we constantly hear, and, fortunately for the patience of those to whom it is addressed, the circumstances under which it is given are sometimes provocative of other feelings than irritation, as, for instance, when, at the commencement of the Liverpool contest, there was a rumour that the Home Rulers, if not satisfied by Lord Ramsay, would vote for the Conservative candidate. The Conservative papers at once solemnly appealed to Lord Ramsay not to "truckle." This ingenuousness was delightful; but if the reason for the lectures we receive on political morality is not always so apparent, we believe we are doing our lecturers no wrong in declaring that the reason always exists, and is always the same. It is to be hoped that true Liberals will

draw the right moral from these exhortations, and will not hesitate to shock still more the sensitive minds of their advisers.

At the same time, it is probable that many sincere and true Liberals, who see the present duty of unity—men whose Liberalism is a conviction, and who cannot be content until the principles they believe in are reflected in legislation—look forward to the coming election with some degree of disappointment. There is no sign that the appeal to the constituencies will be made upon the points which they hold to be of great importance, and it may be that they look back with something like regret to the popular enthusiasm on behalf of great Liberal principles which characterised the election of 1868. Whilst the moderate Liberal of romance—he who is fabled forth in the columns of the *Pall Mall Gazette*—is supposed to doubt and tremble, lest, with the downfall of Lord Beaconsfield, Radicalism will come in as with a flood, many political Dissenters, many temperance workers, and many ardent social reformers are troubled with fears that the next Liberal Government will not go very far in domestic matters beyond the limits of the "Plain Whig Principles" of the *Edinburgh Review*. It may be disappointing, but there is no help for it; the Government have selected that the appeal to the country is to be on that foreign policy which is founded on a cynical and short-sighted disregard for that "righteousness which exalteth a nation," which squanders our resources and increases our responsibilities, without adding to our strength. We must accept the challenge, and our regret that the battle is not to be fought for those principles, especially dear to some of the Liberal sections, may be mitigated by the knowledge that Toryism is discredited, and that there are not wanting signs of the "education" of members of the Liberal party. It has been happily observed by Mr. Chamberlain that to "know this Government is a Liberal education," and we must be ready to admit also, as Mr. Mundella remarked in a speech some time ago, that our experience of this Government has taught us the value of a good Whig. The "good Whig" might be against us now if the constituencies were appealed to on the principles we advocate, but he is with us in our condemnation of this Government; and we hope he will find in the course of his alliance with us, as Sir William Harcourt found during his stay with Mr. Chamberlain, that Radicalism is not so black as it is painted.

We may find a tolerably close parallel, or, at least, a fair illustration of the present position of the Nonconformist and other "advanced" Liberals in a glance at the political situation in France. The party corresponding to the Liberal sections amongst us may be found in those sincere and ardent Republicans who, for the first time since the establishment of the Republic, are able to rejoice in a Government which they know to be entirely animated by a Republican spirit. Their time has come, and the realisation of their hopes has been made possible by their honourable and wise loyalty to previous Governments which have at least been free from the taint of imperialism. It is not likely that M. Gambetta and M. de Freycinet rejoiced in the Whiggery that marked some of the administrations after the fall of the Empire, but they wisely accepted the possible, and laboured steadily towards the attainment of their cherished hopes. The downfall of the Beaconsfield Cabinet may not bring to the truly Liberal sections all that they desire, but it will be the first great move towards it, and, by recognising the wisdom of present unity with all who oppose Beaconsfieldism, the advanced Liberals will show their appreciation of the prophecy made by M. Thiers to his countrymen on a memorable occasion, "The future is to the wisest."

Yours faithfully,
A PROVINCIAL NONCONFORMIST.

UNCONSECRATED CEMETERY CHAPELS.

To the Editor of the *Nonconformist and Independent*.

SIR,—Apropos the extract from Rev. W. Tubbs' letter to the *Daily News*, which appeared in your columns last week, I may add another instance, similar to that at Sheerness, but much nearer to the Burslem friends; for, in the very diocese of Lichfield itself, there is a case equally decisive as that of Sheerness, and has been for the last dozen years or more. I refer to Newport, Salop, with a population of about 4,000. There is a neat, commodious, well-kept cemetery, with only one chapel. There are Wesleyans, Primitive Methodists, Congregationalists, Roman Catholics, and Episcopalians—all of whom use the same chapel.

I laboured in the town for nearly seven years, and had many times to conduct funeral services at the cemetery, but not once did I either see or hear of any difficulty occurring. The arrangement of having but one chapel saved considerable expense to the ratepayers in the town, and worked as pleasantly as anything need to do; and this state of things (sad enough, is it not?) actually obtains within about thirty miles of Burslem. I trust the lovers of liberty there will not budge an inch—no, not even for a bishop.

Feb. 10, 1880.

H.

THE CONGREGATIONAL CHURCH AT TOOTING AND THE DEFOE MANSE.

To the Editor of the *Nonconformist and Independent*.

SIR,—In reply to the letter of "Congregationalist" in your last issue, I beg to say that I received information to the effect that at a meeting of the members of Defoe Church, held on the 10th December last, at which the minister and 14 members were present, a resolution was passed to the effect that they should apply to the London Presbytery for admission to the fellowship of the Presbyterian Church of England. Of those present, 10 voted in favour of the resolution. I have also been informed that application has accord-

ingly been made to the London Presbytery to receive Dr. Anderson and his church, and for the transference of the Congregational Chapel, Manse, Endowment, &c., to the Presbyterians.

In due course I laid the information before our Committee, when it was resolved to empower the Legal Questions Committee to consult as to the right of the Church so to act, and as to the steps to be taken to prevent the alienation of the property. This decision has been communicated to Dr. Anderson and the clerk of the London Presbytery.

The application has been referred by the Presbytery to a committee, and at the Presbytery meeting on the 10th inst., the clerk reported that the committee had met and made satisfactory progress, but the report was not ready. It is expected to be presented at the next monthly meeting.

I am, your obedient servant,

ANDREW MEARNS.

London Congregational Union,
Memorial Hall, 11th Feb., 1880.

THE CHURCH OF IRELAND AND HER CHURCHYARDS.

To the Editor of the *Nonconformist and Independent*.

SIR,—Comparing together my letter and your comments on it, this question is now simplified for all your readers who may take an interest in it.

There is no doubt that the two Acts quoted preserve all rights of burial subsisting in our graveyards at the passing of the later Act (Irish Church Act of 1869). If members of Mrs. Phibbs' family were already interred in Clones churchyard it seems to me that this fact created the right of burial referred to, but only in the same grave. I doubt if the Representative Body could be legally compelled to allow fresh ground to be opened, but of this I cannot be certain. It is, I suppose, a question for the lawyers. If, on the other hand, no members of Mrs. Phibbs' family were already buried in the churchyard, there could be no rights of burial subsisting therein such as the law requires, and the incumbent and churchwardens were fully justified in their refusal to grant burial. This right to burial, I may say, always carries with it, in accordance with the Acts referred to, right to any denominational service the mourners may please to carry out. Burial fees in Ireland are the exception, and not the rule.

Yours,

J. A. CARR, LL.D.

[Surely it would be more correct to say that the right to burial, prior to the Act of 1869, was "created" by the fact that the death took place within the district, irrespective of any question as to whether relatives of the deceased had been previously interred there. That, we apprehend, is the right which the Irish Solicitor-General declares to be unaffected by the Act of 1869.—Ed. N. and I.]

THE BERKSHIRE ELECTION.

To the Editor of the *Nonconformist and Independent*.

SIR,—As chairman of the meeting held at Reading on the 9th January, I think it only due to Sir George Young to say a word or two on the leading article and correspondence which have subsequently appeared in your columns, and particularly in reference to a letter signed "Nemo."

Sir George Young is there spoken of as defending Mr. Walter, and as doing so from notions of social self-interest. I venture to think this latter imputation is beyond the bounds of fair criticism—even had he taken up the position of advocate for Mr. Walter, which he certainly did not. He lamented, with other speakers, that Mr. Walter by his votes with the Government upon their foreign policy, and by his Newbury speech, had placed himself in antagonism with his former supporters, but hesitated to rule a man out of the Liberal party who still called himself a Liberal. This, certainly, was a very mild defence of Mr. Walter, if defence it could be called, while, at the same time, he avowed that it would depend upon Mr. Walter's reply to the question, "Would he or would he not support a vote of want of confidence in the Government," whether he would vote for Mr. Walter as well as the new candidate—a test which will be applied by other Liberals.

Of course I am aware that the majority of the speakers proclaimed their intention of irrevocably separating themselves from Mr. Walter, and voting only for the new candidate, so making sure of the minority seat for a Liberal, and in this sense they differed from Sir George Young, but still again I say that in no sense was Sir George Young understood by the meeting to be defending Mr. Walter.

Reading, Feb. 6, 1880.

PETER SPOKES.

NOTES FROM TASMANIA.

[FROM OUR CORRESPONDENT.]

HOBART TOWN, NOV. 26, 1879.

Unfortunately for the new Ministry, the revenue from Customs shows a large falling off from last year, though not larger than the present treasurer (Mr. Giblin) had anticipated, when in office, before he made his financial statement. Meanwhile the expenditure has been increasing, and we are now looking forward with not very joyful feelings to some additional taxation. But let the difficulties of the Government be what they may, the people generally are in a prosperous state. Our exports become more numerous and valuable; our population continues to increase through the influx of miners and other of the labouring classes; and our banks show a very large amount of deposits. The weather, too, this season has been remarkably favourable for the growth of fruits and of all agricultural products; and, should there be no change for the worse, between this and the ingathering of the harvest, there will be less than the usual grumbling when the tax-gatherer makes his appearance.

Just now, one of our political leading chiefs is lying in a very critical state. Sir James Wilson, the President of the Legislative Council, is suffering from heart disease. Four medical gentlemen have been in consultation on his case, and pronounce it hopeless. He is, therefore, not likely to resume his office. He will be greatly missed as a caterer for public amusement.

On the 10th of October, a public recognition service, on the Rev. G. Clarke's resumption of the pastorate of Davey-street church, was held in the building in which they meet. The Rev. W. C. Robinson conducted the devotional exercises, assisted by the Rev. Messrs. Dean and Finning; and the Rev. J. Nisbet delivered an appropriate address on "The Pastoral Office: its Design, its Duties, and its Results." Mr. Walsh, the senior deacon, read a statement of the circumstances which led to the invitation to Mr. Clarke; and, in reply, Mr. Clarke expressed his pleasure in renewing his connection with the church, and his determination to make Christ the great theme of his preaching.—The Rev. W. Law, having completed twenty-five years of his pastorate over St. John's-square Congregational Church, in Launceston, a Congregational social meeting was held, Oct. 24, at which a valuable testimonial—in the form of a silver salver, a purse of 100 sovereigns, and an illuminated address—was presented to him, and, of course, was suitably acknowledged.

On Nov. 9th, a small Congregational church was opened for worship at Port Cygnet, on the Huon River. The services were conducted by the Rev. G. Clarke, and on the following day a public meeting was held, presided over by the Hon. W. R. Giblin; and addressed by the Revs. Messrs. Robinson and Simmons, from Hobart Town, and by other gentlemen.

The seventh anniversary of the opening of the memorial church in Brisbane-street was kept. The Rev. Messrs. Robinson and Clarke preached on Sunday, Nov. 16th; and a public meeting was held on Tuesday evening, the 18th. The Rev. J. Nisbet, in the chair, opened the proceedings by briefly narrating the circumstances under which Congregationalism was introduced into Tasmania, and the Rev. G. Clarke related some of his early reminiscences of the Rev. F. Miller.

The Presbyterians are experiencing some changes. Their oldest minister, Mr. Dove, is about to resign his charge at Spring Bank.—The first kirk in Hobart Town, recently vacated by the Rev. J. Storie, is to be reoccupied.—The kirk in Launceston, which Mr. Bridge left, is to be under the care of the Rev. J. Lyle, from Victoria; and, by the return to Scotland of the Rev. Mr. Duff, the kirk at Evandale will need another pastor.

The Wesleyans have just successfully closed a bazaar, held to pay off the Hobart Town Circuit debts.

Literature.

THE LIFE OF MARY CARPENTER.*

We do not recollect to have read for many years a life which so admirably illustrates the dictum of Goethe that those who are ready to sacrifice themselves for immediate duty, transform their defects and disadvantages into positive aids. Mary Carpenter was not of such original temperament and constitution as would have led one to prognosticate of her that she was destined to be a great social reformer and active philanthropist. Her native bent lay rather towards literature and study. Poetry she intensely loved, and several specimens presented here show that she might have gained high rank in that art, for she is uniformly fresh, sincere, and simple in expression. She was very shy and retiring, all the shrinking womanliness in her having been confirmed by her early rearing. Besides, her Unitarian training was calculated to render her disinclined to certain combinations so needful for effective social movement in this country; and yet she succeeded in attracting, in conciliating, and in maintaining in union disparate influences in view of her great purposes in such a manner and to such an extent as the most far-sighted diplomacy could hardly have secured. And this she did simply through her sincerity, her exceeding devotedness to her high objects, her simplicity of character, and her unaffected piety. Mr. Estlin Carpenter has written her memoir with great good taste and reserve, which, nevertheless, does in no way dim his high appreciation of the lofty qualities in his subject; and he has given us a book which must be added to the choicest library of female biography, to elevate, to encourage, and to incite to self-denying deeds. A short outline of the life, with a few remarks on general characteristics, is all that our space will permit, but our regrets are the less knowing that many of our readers will assuredly read this record.

Mary Carpenter was born in Exeter on April 3, 1807, and was the eldest daughter of Dr. Lant Carpenter, a Unitarian minister, who could boast a long and honoured Nonconformist ancestry. Her mother's name was Penn; and she was a woman of great depth of religious feeling, though not prone to speak much of her inner struggles. Her high standard made her mourn over what she felt to be defects in a life that seemed to others a rare example, for its quiet, unostentatious duty, thorough order, and cheerful companionship. Dr. Lant Carpenter began to attend to the moral education of his daughter at an early age. Mary soon shared the mixture of the practical and the meditative, for which she was through life distinguished. "I never saw such an animal as Mary," wrote her mother, in 1815. "She is now as intent in dress-

* The Life and Work of Mary Carpenter. By J. Estlin Carpenter, M.A. Macmillan and Co.

ing wax-dolls and making wax-candles as if she never had an idea beyond, and yet her little mind is capable of more than most of our lads are capable of." And she was always generous and disinterested. In 1817 Dr. Lant Carpenter removed to Bristol; but Mary always looked back to Exeter with the most tender remembrances. Here her education was carried into higher levels than was then common with young ladies. Latin, Greek, and mathematics, as well as physical science and natural history, engaged her most; and we are told that "Homer and Sophocles early roused her enthusiasm, together with Shakespeare and Scott." All this was under her own father, who, in 1819, added to his home circle one among his pupils destined to become distinguished. This was the Rev. Dr. James Martineau, who gives us some delightful reminiscences of these schooldays at Bristol. From them we must make one extract, giving a glimpse of Mary Carpenter as a girl:—

A boy's impressions of new companions is necessarily relative to his own family experience. And I well remember the kind of respectful wonder with which, coming from the free and easy ways of my sisters, I was inspired towards the sedate little girl of twelve, who looked at you so steadily, and always spoke like a book; so that, in talking to her, what you meant for sense seemed to turn into nonsense on the way. In her exterior, as in her mental characteristics, she seemed to be no longer the child. With a somewhat columnar figure and unspringiness of movement, she glided quietly about and was seldom seen to run, and a certain want of suppleness and natural grace interfered with her proficiency in the usual feminine accomplishments with the needle, at the piano, and in the dance, and occasioned a pleasant surprise, when, taking her pencil and colour-box in hand, she revealed the direction in which her sense of beauty could conquer difficulties and enable her to excel. The early maturity which is so often reached by the eldest in a family was strongly marked in her countenance, not by any look of forwardness or careless ease, still less by any seeming hardness against sympathetic impressions from others, but by a certain fixity of thoughtful attention, and the clear self-possession which arises from self-forgetfulness. There were traces upon that grave young face, if my memory does not mislead me, of an inward conflict for ascendancy between the anxious vigilance of a scrupulous conscience and the trustful reverence of a filial heart, tender alike to the father on earth and the Father in heaven.

But beneath this gravity was a vein of humour which often broke forth, even after she began voluntarily to insist on taking upon herself some share of the duties, which she saw lay heavily upon her father and mother. And the same severe self-scrutiny as had often imparted something of sombreness to her mother's life had its perfect work in her, issuing in blessed self-surrender. "I used to fancy," she wrote in 1826, "that I could not pass through life, with any tolerable comfort, unless I became distinguished in some way," but she found quiet of heart in the saying that "the highest and most difficult attainment of any is a resignation to be as mean an agent and as unsuccessful a one as God pleases to make us." For a time she lived in the Isle of Wight, feeling her isolation from literary stimulus very much, and afterwards she went for a time to Odsey, near Royston. In 1829, after a short visit to Paris, which was very stimulating in many ways, Mary Carpenter and her sisters, in order still further to aid their father, in view of his desire entirely to relieve himself of teaching and to devote himself wholly to the ministry, resolved on starting a school for girls. Their enterprise prospered almost beyond expectation, so that we find Mary Carpenter very characteristically regretting that her engagements left her so little time for the meditation in which she had been wont to pass many a sacred hour in her earlier years. Very mysterious are the ways in which men and women are led. The discipline of this school, in weaning her from her tendency to excess of meditation, was her preparation; practical contact with life and human character subdued her natural irritation and impatience, and thus early ministered to that calm tolerance and readiness to look, from many points of view, which afterwards stood her in such good stead.

In the year 1833, the Rajah Rammohun Roy came to Bristol, to die there before very long; and much did she then hear in conversations between that noble-minded man and her father, of the mournful condition of India—of the degradation of its women, and of the prospects of reformation. Deep and ineffaceable impressions were then made on Mary Carpenter's mind, which were confirmed by much that the famous Dr. Tuckerman had to say of the condition of destitute children in the great cities. The impulse later derived from the American were the first practically and efficiently to realise themselves; but, like a stream hidden, but still flowing and sweetening all its borders, Mary Carpenter's thoughts often turned to India and the million martyrs to its idolatry and degradation. She longed to fling herself into work for India; but home duties to her parents, to her school, &c., restrained her. "Not even to her father did she venture to utter all the visions that rose within her heart." The duty that lay nearest her claimed her first. One day, walking with Dr.

Tuckerman, now a confirmed invalid, but as full as ever of concern for the lapsed and wretched, through one of the meaner streets of Bristol, a miserable, ragged boy darted out of a dark entry, and rushed wildly across their path. "That child," remarked Dr. Tuckerman, "should be followed to his home and seen after." Nothing further then occurred; but the observation was to bear much fruit. Mary Carpenter resolved to follow and seek out the child. A society for working and visiting among the poor was formed in connection with the congregation, and into this Mary Carpenter threw all her energies; and on the 31st December, 1836, after some blessed experience of this work, she writes in her diary:—

It is my earnest and greatest desire, if God sees it well in His own good time that it should be so, to devote my life entirely to the blessed employment of aiding the poor and destitute. I feel sure that I should most cheerfully give up for this all other employments and pursuits, but as in all things so in this, I must wait for the pointing of His Providence.

It soon became clear to her that the Working and Visiting Society could not achieve all that she desired. Under the inspiration of Dr. Tuckerman, she resolved to do what she could to form a new society. A hundred of the families under their care agreed to contribute a penny a week—the little mustard seed that took root and grew. In the midst of personal sorrows, loss of friends and many disappointments, she laboured in season and out of season for the "Domestic Mission;" yet geology and poetry were not wholly neglected, for the stocking of her cabinet did something to ensure the modicum of exercise out-of-doors so needful for her health, and the other ministered mental rest and relief amid trials. The sudden and mournful death of her father, followed in a few weeks by the decease of Dr. Tuckerman, brought a sharp shock. Change of scene was deemed necessary, and she went on a short tour abroad, in Germany and elsewhere, which she made the more profitable and pleasant by close study of several German authors. On her return, with strength restored, she engaged more energetically in work than before, leaving tokens of her deepened religious feelings in the selection of "Prayers and Meditations" which she then published anonymously. The study of William Law, and of many devotional writers beyond her own communion, was visible in this book. Work in support of the anti-slavery cause was added to her other interests; but fresh tasks undertaken never caused her to abandon anything once begun. The failure of legislative efforts to secure Government aid for schemes of religious and moral education for the lapsed mass of the people, only quickened her desire and strengthened her determination in as far as she could to supply the void. The Lewin's Mead Ragged Schools were started in 1846. Mr. Carpenter has well told the story of her difficult and determined efforts in his chapter entitled "The Ragged Schools, 1846—1849." No obstacle could depress her, no disturbance made by the rough neighbours could cow her determined spirit.

Her long practice in the art of teaching now began to stand her in good stead; and it was well that she could bring a swift and incisive intellect to bear upon the unformed minds with which she came in contact. With the boys she found little or no difficulty in exciting interest; their wits were active enough, though their ignorance of the commonest facts frequently amazed her; but the girls often presented a stolid and impenetrable front of stupidity which made her wellnigh desperate. It was from the boys' classes, therefore, that she had most satisfaction. She delighted in the quick appreciation with which the facts of natural history were often received by them, as well as in the ready application to their own circumstances of the principles underlying the incidents of history. . . . It was, however, into the moral and religious training that Mary Carpenter threw herself with the greatest earnestness.

And her efforts were well-directed and most frequently successful. Morning and evening on Sundays, and on many a week night besides, was she found in the school with the little bands of youths around her, to whom she delighted to unfold the truths of the Bible story. Soon she could make such records as this:—

It was a most touching sight (so she wrote of a young penitent) to see T. between his two brothers, and my other two poor prisoners; also little G., who was so young to fight with the powers of darkness, and my two poor starved Irish boys, looking as yet without an idea. . . . It is wonderful what movings of the Spirit sometimes seem to prompt them to good. I felt the deepest pity for these poor boys, feeling sure that, if in better circumstances, they might be very different.

On the principle that, as has been well said, beginnings are at once most difficult in fact and most pleasant to read of, we have given this little sketch of Mary Carpenter's earlier efforts, believing that from these the spirit in which she lived and worked will be easily gathered. To follow her through her difficulties with committees and religious differences, and to see her, in spite of all, holding firmly on her serene and noble way,—founding institution after institution, and raising them from point to point of completeness and efficiency, till each of them

would have brought a wide fame to any other, is to receive not only instruction, but high impulse. And when we think of her ready sympathy with all the nobler works of others, and her wide influence—so slowly attained and always so wisely and beneficently used—of her repeated journeys to India, and all she did for its education and the elevation of its women,—we can only record our thankfulness that England, which is so slow fully to appreciate such women, yet does so liberally produce them—witnesses by word and act of the new and the self-denying life which faith in God and His word alone can inculcate and uphold. Think what Mary Carpenter would have been without her unwavering faith in a God and a future! She might have done a little; but her zeal could not have sustained itself. She herself over and over again records, with no intrusion of doubt, and in face of all the scepticism of science and modern philosophy, that thoughts of father and mother, and friends, like Dr. Tuckerman, looking down on her were at once encouragement, reward, and inspiration; and not a few of clear and discerning minds would perhaps be inclined to say that this testimony was the more efficient in that she was and remained a Unitarian.

The careful and attentive reader may, perhaps, deem that we have written more of an *éloge* on the subject of this book than a review of the book itself. In explanation of this, or in defence of it, should such be needed, we must add that our knowledge was not derived entirely from the book; that we spent a short time in Bristol, and saw for ourselves something of the outward fruits of Mary Carpenter's life and labours, as they exhibit themselves there. The ragged children at St. James's Back, with all its affiliated and useful agencies; the Red Lodge, more like the house of a happy family than a Reformatory School, in which the chapel is as homelike, and witnesses as deeply to the character of its founder, as any portion, for there she taught, and prayed, and often reasoned with the impenitent, turning the rebellious ones into willing "daughters;" the Industrial Schools for Boys a little up the hill, but within a short walk of Red Lodge House, and, after we had seen all that was so courteously and unassumingly shown to us, we said to ourselves, when one woman, with but a little friendly aid to start with, can do so much, why are so many women without a sphere, wasting and fretting out their lives, and longing for they know not what?

SCHOOL BOOKS.

A Short Geography of the British Islands. By JOHN RICHARD GREEN, M.A., LL.D., and ALICE STOPFORD GREEN. (Macmillan and Co.) Dr. Green earned the thanks of every school-boy by his "Short History of England," and he has now added to his services by this descriptive geography of the British Islands. This is a model text-book of the subject. Assuming that the pupil has learnt, by handling a globe, observing its lines of latitude and longitude, by tracing the outlines of countries on maps, all the necessary elementary notions of physical and mathematical geography, he begins by describing the general features of Great Britain and Ireland. Afterwards a more detailed examination of each division of the country is made. In the introduction Mr. Green says, "The starting-point of education will be the child's first question;" this is true generally, but in no subject has it been so disregarded as in geography. The so-called definitions with which our childhood was burdened were a puzzle and a hindrance. They supplied no information a child could grasp or use; and they excited hostility to the subject. Whereas, properly taught, it is the natural starting-point for all the subjects of later training. On this point we will quote Mr. Green's own words:—

History strikes its roots in geography; for without a clear and vivid realisation of the physical structure of a country, the incidents of the life which men have lived in it can have no interest or meaning. Through history, again, politics strike their roots in geography, and many a rash generalisation would have been avoided had political thinkers been trained in a knowledge of the earth they live in, and of the influence which its varying structure must needs exert on the varying political tendencies and institutions of the peoples who part its empire between them. Nor are history or politics the only studies which start naturally from such a groundwork. Physical science will claim every day a larger share in our teaching; and science finds its natural starting-point in that acquaintance with primary physics which enables a child to know how earth and the forms of earth came to be what they are. Even language, hindrance as its premature and unintelligent study has been till now to the progress of education, will form the natural consummation of instruction when it falls into its proper place as the pursuit of riper years, and is studied in its historical and geographical relations.

This extract will be sufficient to recommend the work which it introduces to every sound scientific teacher. But we may add that it is illustrated by clearly and well-defined maps, which indicate the nature of the country with accuracy and spirit.

Primer of the Industrial Geography of Great Britain and Ireland. By G. PHILLIPS BEVAN. (W. Swan, Sonnenschein, and Allen.) This is, we presume, the first of a new series of primers devoted to a special feature of geography. Its object is to explain the resources and industries of each country in connection with their geographical causes. This object would be greatly assisted by means of a clearly-defined map showing the

mountain and river system. The industrial information is full, and well arranged, but the geographical knowledge is for the most part assumed. In the hands of a skilful teacher, with a good map by his side, this text-book will be found very serviceable.

History of Holland and Belgium. By W. C. PEARCE. (William Collins, Sons, and Co.) This short history is one of the series known as "Collins' School Series," and is certainly deserving of the place it occupies. Considering the space of time traversed by the writer, and the vast number of events to be arranged in their historical order and relations, Mr. Pearce has produced a very readable and interesting history. We have travelled with him from his start among the Belgæ and the Batavi to his halt at the accession of Leopold II. in 1878. We have found him an instructive guide through many stirring scenes, and beside the growth of a settled civilisation. This is a little volume which should be read by some who are no longer at school.

History of England. By CUNNINGHAM GEIKIE, D.D. (Strahan and Co., Limited.) Dr. Geikie has produced a thoroughly sound and interesting history for schools. He has gone for his materials to the oldest and most authentic works, and he has combined them in such a manner that there is a due sense of proportion in their distribution. His style is easy and pleasing, and he seems to select incidents and points of view which are likely to fasten upon the memory of a boy. The wood engravings are really illustrative of the text, and are not inserted merely as ornamental breaks in the pages. A table of contemporary events in English and general history is useful throughout, but becomes increasingly so in approaching our own times.

Old English Drama Select Plays. Marlowe's Edward the Second. Edited by OSBORNE WILLIAM TANCOCK, M.A. (Oxford: Clarendon Press.) A previous volume in this series of Old English drama was published more than a year ago, under the editorship of Professor Ward. It contained Marlowe's "Dr. Faustus," and Greene's "Friars Bacon and Bungay." The volume before us is constructed on the same lines, and with the same purpose. The object is not so much to provide the best dramatic literature, as to illustrate the growth of the English language. This is done in a manner almost too minute in the notes, which leave nothing to the research and ingenuity of the student. Even the historical information respecting the *dramatis personæ* is provided. We fear that too much is left merely to the memory of the student.

Le Malade Imaginaire. Comédie en trois actes. Par MOLIERE. Edited by F. TARVER, M.A. (Macmillans.) A short preface connects the production of this comedy with its author's personal history, and sketches the principal incidents of the play. Following the text are a score pages of notes, grammatical, expository, &c. Those who know M. Tarver's works will not need the commendation of a reviewer to obtain it for the work of French instruction. To those who do not, we may say that they will find no better introduction to Molière's works than this little book.

Second Greek Reader. Selections from Herodotus and Xenophon. By A. M. BELL, M.A. (Oxford Clarendon Press.) These selections are preceded by a short syntax, which is a handy, but somewhat unnecessary, arrangement. They are followed by notes, references to the syntax, and by a vocabulary which gives the scholar even the verbal form in the text, if there be anything obscure or unusual in it. Nothing can be more polite than the way in which Mr. Bell smooths the path of the young scholar. The kindness might be greater that should make him grind a little harder at his accidence.

A Handbook to Modern Greek. By EDGAR VINCENT and T. G. DICKSON. (Macmillans.) Professor Blackie contributes a preface to this interesting volume full of hope that modern Greek may yet be recognised by the scholar and the Civil Service. The authors of this handbook have done much to contribute to that desirable end. They have produced a book from which modern Greek may be learned as a living language; but they have also brought out the contrast between it and the ancient classical language which cannot but be of interest to all who regard the growth of language as a study in itself.

Easy Lessons in Heat. By C. A. MARTINEAU. (Macmillans.) This is the first of a new series of elementary science books under the editorship of Professor Barratt. Miss Martineau has succeeded in producing a very easy, experimental text-book. The lessons are really lectures, which may be illustrated by the reader. The experiments are of a very simple character, and require an inexpensive apparatus. In the words of the preface, "Things seen are mightier than things heard," and the study of even the most elementary scientific subjects is useless unless accompanied by experiments and immediate observation.

Examples in Arithmetic. By SAMUEL PEDLEY. (Macmillans.) These examples are without rules or principles for the guidance of the student. These are very properly supposed to be supplied by the teacher with the aid of a blackboard. The examples are thorough, and cover the whole ground of arithmetical work. Besides a great number of merely mechanical exercises, there are a series of questions involving thought, and which are sure to bring out the intelligence of the student.

The Limitations of Life, and other Sermons. By WM. M. TAYLOR, D.D. (Hodder and Stoughton.) There is more of what we may term philosophical spirituality in these series than in any of Dr. Taylor's that we have read, and we have read, we think, all of his published works. For practical purposes and guidance in devout thought, those on "Misplaced Anxiety," "Our Father," "Prayers Offered in Ignorance and Answered in Love," and "Unconscious Deterioration," have seldom been surpassed. The whole series is, however, suggestive of wise Christian thought.

MONTHLY MAGAZINES.

Fraser's Magazine, in an article on "English and Continental Liberals," accounts for the favour expressed towards Lord Beaconsfield's foreign policy by reference to a traditional European theory that English treasure owes toll to Continental feuds. The other great Powers, jealous of Russian predominance, were well content that England should bell the cat. The Liberal party, while precluded from denying the right of Russia to interpose between Ottoman barbarism and the Christian rajahs, would have resisted any attempt to establish a Russian mastery of Constantinople, but this it would have done, by raising a European barrier between the Russian army of the Balkans and the Bosphorus. Professor Bonamy Price has endeavoured to correct fallacies abroad on the subject of the currency while offering a reply to the question, "What is Money?" The Rev. Sir George W. Cox, Bart., rehearsing the events connected with the Zulu War, expresses the conviction that it was entered upon without justification, and has resulted in making the name of Englishmen odious amongst tribes whom it was our business to make our friends, while the cause of Christian missions has been, throughout the land, thrown back half a century. Mr. W. Simpson, F.R.G.S., gives interesting details of ancient Buddhist remains which have been recently visited in Afghanistan. Certain gold coins discovered give evidence of commerce which, in the second century of the Christian era, had ramifications sufficient to bring to it the money of the Roman Empire. "Shirley" commences what promises to be an interesting story illustrative of Scotch life, "The Crookit Meg." Among the other contents (not forgetting the continuing chapters of Mr. Blackmore's capital Yorkshire tale, "Mary Anerley") are a sketch by Principal Shairp of the late Canon Mozley, and an estimate by Professor Edward Caird of the poetry of Wordsworth.

In *Blackwood*, a writer, evidently starting with strong Turcophile sympathy, describes the impressions produced upon him in a journey "to Constantinople by the Shipka Pass." He acknowledges that the "detestable" administration of the Pashas is ruining the country, that it will be "a good work" to liberate the Turkish people from "the gang of plunderers called 'the Turkish Government,'" and that he has abandoned hope of regeneration proceeding from within. He makes great lamentation over those Turks who have left their homes in the liberated provinces owing to an objection to occupy the position which the constitution assigns to them "where until lately they had ruled as the conquering race." Desiring to elicit from the Bulgars an expression of the opinion that the changes had wrought no advantage on their behalf, he received this reply:—"Well, we now have compulsory service in the army, and our taxation is treble what it was; but then, we know what we have to pay, we dare grow rich, and we are a nation." The Bulgars, he feels sure, would rise as one man, should the Turks ever attempt to occupy the Balkans, and the question which was propounded to him, "Why did your Beaconsfield separate us?" he admits to be "a poser." The only advantage thus gained from the Treaty of Berlin is to embitter the whole Bulgarian race against England. "New measures of repression," with a view to sustain the present land laws, appear to be, in the view of another writer, the only mode of maintaining "British interests in Ireland." The serial story "Reata, or what's in a name?" is continued, and we have a third sketch of "Bush life in Queensland." Among the other contents is a paper on the Reign of Queen Anne, and a sketch of the remarkable career of Sir James Brooke, "The White Rajah."

The *North American Review* contains a paper by Mr. James C. Welling, who, discussing the legality of the Emancipation Proclamation of President Lincoln, pronounces it to have been extra-constitutional, "in every sense of the word a *coup d'état*, but one which the nation at first condoned and then ratified by an amendment to the Constitution." The writer introduces in this article an interesting feature—a facsimile of President Lincoln's letter to Mr. Horace Greeley.

Cornhill contains the conclusion of a short series of papers commenced in the previous number in which Dr. W. W. Hunter explains "What the English have done for the Indian people." Starting with the proposition that "the test of British rule in India is, not what it has done for ourselves, but what it has done for the Indian people," in the January part he showed that among the results of a century of British rule must be included the preservation of the people from very real evils entailed upon them by invaders of the frontiers and banditti located in the interior; the ravages of famine, excessive as they still seem, have been diminished in a very striking manner, and the deaths from wild beasts have suffered a very marked diminution. In the current part he shows that great industrial cities—as distinguished from those military centres whose fate was dependent on the caprices of a monarch—have sprung into existence under our rule; exports of Indian produce have increased from one million to sixty-three millions per annum; population has enormously increased; landed property, from being the most precarious, has become the most secure form of investment; the administration of civil justice has been immeasurably improved; and the native schools are yearly giving instruction to two millions of native children who by the ancient priestly rule would have been condemned to life-long ignorance. Dr. Hunter, in considering "our many unfulfilled duties to India," claims that some steps should be taken towards giving the millions of India representative institutions, and some power in the supervision of the Indian finances. "The Siege of Ghuznee" is a graphic sketch of an episode of the first Afghan war, by a subaltern who shared in the hardships resulting from "disasters, the offspring of incompetence, bravely, yet unavailingly, struggled against." The writer of a paper entitled "Chippers of Flint," explains the latest scientific guess to be that the rough implements which "Flint Jack" so successfully imitated, to the confusion of so many savants, were fabricated by men who lived upon the earth two hundred thousand years ago. The writer of "London Walks" must certainly be included among the optimists, for he has a good word to say even for those London fogs of which we have recently had a sufficiently protracted experience. The serial stories—"Mademoiselle de Mersac," and "White Wings"—are continued.

Macmillan opens with a paper of a very special character—"Cetywayo's Story of the Zulu Nation and the War,"

being the substance of information communicated by the royal prisoner to Captain J. Ruscombe Poole, Royal Artillery. The king declares that, up to the invasion of his land, he had no hostility towards the English. After that step had been taken he called up his whole army, hoping to be able to crush the invading columns, drive them out of the country, defend his border, and then arrange a peace. Mrs. Jane Chesney affords some useful hints on poultry-keeping, pointing out how important a national industry might be created if our rural population could be induced intelligently to give attention to the matter. Mrs. Oliphant continues her story, "He That Will Not When He May."

The *University Magazine* opens with "a plea for a revised order of knighthood," the design being to stimulate and reward thought and enterprise voluntarily devoted, in various ways, to the advancement of the welfare of the community. Mr. M. W. Moggridge expounds a plan for "Home Rule in the Church." In each parish the parishioners of all shades of opinion are to appoint a "Church Board," who would have the appointment of the minister and the control of the ecclesiastical property of that locality. "Each local church would have to decide whether it would be Episcopal or not, orthodox or heretical, Trinitarian or Unitarian, and so on." Where two or more sects are nearly equal in number, he suggests, there might be a division of the local church property. The system which has grown up under the Act of Uniformity having failed, "let us," he urges, "make the experiment of allowing people to arrange their own beds, and lie in them after their own fashion." No. 26 of the new series of "Contemporary Portraits," is a capital photograph of M. Alphonse Legros, Slade Professor of Fine Arts at University College, accompanied by a biographical sketch. Mabel Collins has commenced a new serial story under the title "Too Red a Dawn."

The *Catholic Presbyterian* well sustains the high character which has distinguished it from its commencement. The Rev. James Wells, of Glasgow, publishes the results of his experience in the work of Scottish Home Missions. He urges the adoption of some of the more popular forms of Evangelistic enterprise in connection with Presbyterianism, which "usually supplies more fuel than fire." The Rev. James Kennedy supplies some interesting extracts from Burgh records of Edinburgh during the Reformation. Among other papers we may name that of Professor Luthardt on the identity in the characteristics of unbelief in the second century and the nineteenth, and a useful introduction to the new Science of Biblical Archaeology by the Rev. Andrew Melville.

The *Congregationalist* contains another of those admirable photographs which have proved so attractive a feature of this magazine during the editorship of the Rev. J. Guinness Rogers. The portrait of Dr. Raleigh is accompanied by an appreciative biographical sketch. Among the varied contents is an able paper from the pen of Mr. Thomas Walker, who, pleading for a more systematic teaching of morality, urges that while "on the one hand the ordinary life needs to be ceaselessly spiritualised, on the other spiritual religion itself equally requires, in order to its healthfulness and power, and even to its truth and sincerity, to be continually realised in the common duties which arise out of the natural and providential arrangements of the secular life." The Rev. W. M. Statham supplies an interesting paper on the works of Holbein, now in course of exhibition. The editor, in a dissertation on "The Church Member," throws out for consideration the thought whether the Church by reserving to itself the right to determine who shall be admitted to the Lord's table does not come "perilously near" to that idea of a mystical sanctity attaching to the ordinance which finds its full development in idolatry of the elements.

In the *Expositor* the Rev. Dr. Sanday continues a series of papers on the value of the patristic writings for the criticism and exegesis of the Bible; and Professor John Massie has some suggestive thoughts on two New Testament synonyms not dealt with by Archbishop Trench.

The *Gentleman's Magazine* has a paper by Mr. Austin Stretton, replete with information on the material resources of Turkey in Asia, which, with an area equal to France or Spain, and a soil of great fertility, is now so blighted by Turkish rule, that its exports are only equal to about one million per annum. Mr. R. E. Francillon continues his attractive story "Queen Cophetua." Among the other contents is a paper by Mr. Proctor, on "The Pyramids of Ghizeh."

Temple Bar, besides the continuing chapters of three serial stories (including Mrs. Lynn Linton's "Rebel of the Family") has several readable papers, one of which describes "a visit to Ketchwayo."

Belgravia has its usual complement of novels, the chief place being fairly assigned to "A Confidential Agent," by Mr. James Payn. Mrs. Alfred W. Hunt has contributed some additional chapters of "The Leaven Casket," and Julian Hawthorne supplies an appropriate finale to "A Lover in Spite of Himself."

In *London Society* the leading feature is a powerfully written novel by Mrs. J. H. Riddell, "The Mystery in Palace Gardens." There are two other serial stories, "The Violin Player," by Bertha Thomas, and "Love and War," by R. Mounteney Jephson.

The *Christian Monthly and Family Treasury* (Nelson and Sons) is the new title under which an old favourite made its appearance at the commencement of the present year. The "Family Treasury" has long been known and appreciated for the sterling quality of its contents, and in this respect the new issue in no way falls short, while a brighter tone and increased variety add much to its attractiveness. Among the contributions to the January part is a paper by Dr. H. H. Jessup, of Beirut, which will be read with increased interest at the present time in connection with the revival of fanaticism among the Mohammedans, as evidenced by the treatment of Dr. Koelle and Ahmed Tewfik. Lady Hope, of Carriden, has commenced a series of sketches illustrative of "The Households of Scripture." The Rev. Richard Glover has some timely words on "Winsome Christianity."

The *Christian Treasury*. (Johnstone, Hunter, and Co.) Evangelical in its tone and catholic in its sympathies, the monthly issues of this periodical are replete with contributions containing some of the ripe thoughts of representatives of various sections of the Christian Church. In the annual form, it contains a large treasury of thought, to which the seeker may turn for instruction, the sorrowful for consolation, and the worker for influences which may stimulate him to renewed energy in confronting the difficulties and trials incident to the path of life which he has to traverse.

The Old Testament: A Living Book for All Ages. By AUSTIN PHELPS, D.D. The well known professor of the Andover Theological Seminary has here produced a work which many would not have expected from him. It is grave, yet graceful and vigorous, incisive in style and full of pertinent illustrations. A good many religious books are not particularly readable, but this is readable all through. The work just noticed is from America, and the next on our table is from Melbourne, Australia. It consists of five lectures on the Principles and Practice of Independency, in which Mr. Gosman treats of Distinctive Principles, Mr. Halley of the Rise of English Independency, Mr. Meadowcroft of the History and Progress of English Independency, Mr. Moss of Independency in the Australian Colonies, and Mr. Thomas Jones of the Importance of Preaching. The lectures are all well studied, and we are glad to have such a series from Australia.—The Rev. E. T. PRUST, of Northampton, has published a volume of sermons under the title of *The Word Preached*. (James Nisbet and Co.) They are intended as "a memorial of a somewhat lengthened ministry," and very fitting the memorial is. Mr. Prust is characteristically devout and Biblical, and his discourses will be found well suited for quiet Christian meditation.

In Prison and Out, by HESBA STRETTON (W. Isbister and Co.), has received notice, from time to time, as it has appeared in one of our serial monthly publications. It is a graphic picture of misery, but its especial value consists in its exposure of the manner in which innocent persons may be imprisoned, and how the prisons will turn them out criminals indeed, with neither hope nor care for the future. This happens, we are afraid, every day, and it is nonsense to say that there is no remedy.—The Rev. SAMUEL WARREN, the Rector of Esher, has brought out a new work on the *Five Books of the Psalms*. (W. Blackwood and Sons.) Mr. Warren has taken the Prayer-book version as his basis, and has revised it to the best of his judgment. The paraphrases are sometimes remarkably good, and all readers will value the introductory note to each Psalm, where the circumstances in which it was composed, or supposed to be composed, are stated. The work is very handy and beautifully printed.—In the *Family Text-Book* (Druce and Son) the Rev. ARCHIBALD MACDOUGALL, of the Argyll Free Church, Glasgow, has made a somewhat novel arrangement of texts for study. Each day has a series on the same subject. For instance, one day has "Comfort to the Comfortless," another "Chastisements," and so on. The style of alphabetical arrangement does not altogether improve the work.—*The Closing Days of Christendom*, by BURLINGTON B. WADE (Partridge and Co.), indicates the opinion, elaborated in more than 400 pages, that "the present dispensation is coming to an end." It is possible that the work may suit some persons.

Oliver and Boyd's Pronouncing Gazetteer.—In a handy volume of about 500 clearly-printed pages, Messrs. Oliver and Boyd supply references to some 15,000 localities throughout the globe, which, from various causes, are likely to claim public notice. Accompanying the name is a key to its proper pronunciation, and in a large number of cases the meaning which is attached to it in the language from which it derived its origin. Descriptions of the different countries of the globe, their various physical aspects and political divisions, with a series of thirty-two admirable maps are included in the plan of a work, the merits of which must ensure it an extensive circulation.

Parliamentary Buff Book.—Mr. Nicolls Roberts' carefully-compiled analysis of the divisions of the House of Commons, indicating the part taken by each representative of a constituency, is at all times to be prized as a work of reference, but, with a general election in the near future, it possesses, at the present time, additional interest. Twelve years' experience in the preparation of the "Buff Book," in addition to that gained by him as secretary to the Liberal Registration Association, has enabled the author not only to give the results in a trustworthy manner, but, while so doing, to indicate no less than 32 divisions (out of a total of 237) in which there was a want of correspondence between the numbers given at the head of the official lists and the detail of names which such lists contained.

The Gospel of the Nineteenth Century (Cassell, Petter, Galpin, and Co.), is a third edition of a work that has already been well reviewed. We have therefore only to refer to the preface to the present edition in which, in answer to some assumed objections the writer vindicates his representation of the Saviour as a true human example. He says, "It is clear that Christ's union with the Father did not place Him while on earth in a position different in kind from that of the prophets and saints of old; that though He never failed under trial as they did, yet He was in all respects tried as they were tried—that, like them, He lived by faith and prayer." The author goes on to suggest that to give practical effect to his conclusions, a society or brotherhood might be formed, of which "the only condition of membership would be the acceptance of Christ as our perfect example." That is a very old suggestion. We are tempted to add that the majority of Christian Churches scarcely seem to want Christ simply as He was and as He is. They must add something of their own to Him in whatever capacity He may be represented.—Lord of the Church or Lord of the Universe. And so we have—what we have, with few, indeed, satisfied with the Christ of all Himself and Himself alone.

The Hebrew Migration from Egypt. (Tribner and Co.) A work of greater ability than this upon this well-trodden subject has seldom been written. It is very exhaustive in information, and very elaborate in criticism. But the reader must be prepared to find in it a rigid examination of the Scripture narrative, and a rejection of the statements and inferences to be gathered from that narrative. The character of Joseph, for instance, as we have it, is rejected, and so is the statement that the Israelites passed through the Red Sea. But we should

be doing an injustice to, in some respects, a scholarly work, if we were to intimate that these and other rejections are arbitrary. They are the result of careful, but, as we hold, in most instances, fallacious reasoning.

Times before the Reformation; with an account of Fra Girolamo Savonarola. By WILLIAM DINWIDDIE, LL.B. (James Nisbet and Co.) It strikes us that Mr. Dinwiddie has not carried out his original intentions in this work. The so-called "Times before the Reformation" occupy only about twenty pages, and all the remaining three hundred and odd pages are devoted to Italy and Savonarola. Of course, the preliminary chapter is meagre in the extreme, and as regards Italy, Mr. Dinwiddie does not seem even to have heard of Bernardo. The life of Savonarola, which is what this work really is, is written with some care, but exhibits no striking ability, and is very much inferior to the recently-published work of Mrs. Oliphant.

Church Doctrine and Spiritual Life. Sermons preached in the Chapel of Lincoln's Inn. By F. C. COOK, M.A., Canon of Exeter, &c. (Rivingtons.) Canon Cook has produced in this volume some twenty-five sermons exhibiting throughout great culture, and a tendency to no inconsiderable breadth of thought. But they are carefully-prepared essays rather than sermons, and we cannot divest ourselves of a feeling of coldness as we read them. Their variety of subject may be indicated by such titles as the "Efficacy of Prayer," "The Intermediate State," "Justin Martyr," "Testimony of the Church to the Athanasian Creed," &c.

The Veil Removed. A Few Plain Essays. By JAMES COPNER, M.A., Vicar of Elstow. (Remington and Co.) A portion of the task which Mr. Copner has assigned to himself in these brief and very honest essays is to account, by means of the Biblical narrative, for "the four problems of antiquity, over which philosophers have often puzzled in vain—the problems, namely, of the origin of the universe, of the origin of evil, of the origin of mankind, and of the origin of language." But Mr. Copner also believes in the eternity of matter and in the doctrine of evolution. On these and relative subjects Mr. Copner writes with suggestiveness and with freedom.

MR. BRIGHT AT UNION CHAPEL.

The first of a series of four lectures on "The Rise of Evangelical Nonconformity," was delivered on Tuesday evening at Union Chapel, Islington, by Mr. R. W. DALE, M.A. The chair was taken by the Right Hon. John Bright, M.P.

In introducing the Lecturer, Mr. BRIGHT (who had a most enthusiastic reception) said: When Dr. Allon wrote to ask me if I would preside on this occasion I considered it a great compliment that he paid me. I told him that it was very difficult to refuse anything that he asked, and that if I could do anything that was agreeable to Mr. Dale it would give me great pleasure to do it. There was one other reason for my being here which I did not tell him, namely, this—that I have, and always have had since I could read and think, a great interest in the question which is to be brought under our consideration to-night, and I know that Mr. Dale was a master in the discussion of the question, and therefore I anticipated then, as I anticipate now, very great pleasure on hearing his address upon a subject, which is so great a subject, and which no man in England, I believe, is more competent to discuss than himself. (Cheers.) I said that I had a special interest in this great question, for since my boyhood I have been accustomed to consider it, and I am myself, and I am not ashamed of it, sprung from the martyrs and sufferers of two centuries ago. (Cheers.) I am afraid that amongst Nonconformists there are but few who have sufficiently studied the reasons why they are Nonconformists—(hear, hear)—and I suspect that there are still fewer amongst Conformists or Churchmen who know much of the origin and cause and the result, shall I say, of the great mass of Nonconformist opinion which exists in England at this time. It would be well for the Nonconformists, especially for the young amongst them, that they should go back to the history of their fathers and of the fathers of Nonconformity—that they should learn from them what great results of freedom have been achieved; that they should learn from them how much is due to them in the interests of truth, and how much they have sacrificed to conscience; and I have no doubt that they would find that in the position which they now occupy as members of the various Nonconformist bodies of this country, they have nothing to be ashamed of, but everything to justify their course, and everything to make them satisfied with the position they hold. (Applause.) On the other hand, if Churchmen were to study a little the same subject they would come to the conclusion that their fathers, or those who spoke and acted in the name of their fathers, had pursued an unhappy and an unwise policy—that that policy had failed, and that now, looking back, they would regret very much that differences and strife had arisen in past times which might have been avoided, and which, if avoided, would have left fewer seeds of contention, discomfort, and evil than now we find spread through the society of the United Kingdom. (Hear.) Now, may I ask leave to put a question to you which I have often put to myself: What is this Nonconformity we profess and speak of? I must ask—I was going to say your sympathy—but your excuse for a moment, for I have travelled a long way to-day, and have been greatly suffering during the last week from a severe cold. (Cheers.) After a pause, Mr. Bright continued:—Nonconformists, then, to give a short answer to the question, are those who in past times have declined, and now decline, to accept a system of religion which has been built up, not on the foundation laid by the prophets and apostles of old, but rather on a foundation laid for

political purposes, mainly by monarchs and statesmen. (Hear, hear.) For monarchs and statesmen, as they appear to us in history, hardly anything could be better than Conformity. It makes government—and government sometimes with much of evil in it—exceedingly easy, and the wheels of government in many things to run with great smoothness. It is a system under which religion may be represented by a Church, and by bishops, or by any other great ecclesiastical authorities, and so represented that all the religious life of the country, all the religious profession of the country under their direction, may be consenting and silent whilst the greatest crimes and the greatest guilt ride triumphant in the State. (Applause.) But with regard to religion itself, as apart from politics, the general effect of what we call Conformity—that is, agreement with a religion which the State has provided for us—leads almost necessarily to torpor and numbness, and even to death. (Hear, hear.) William Penn, who was an eminent man in the small sect to which I belong—(applause)—and who was, as you know, the illustrious founder of the province of Pennsylvania, expressed an opinion, which I can explain, though I do not recollect the precise words in which it was conveyed. He said there was no greater mistake than to suppose that a country or people was strengthened by all the people holding one opinion, whether upon religious doctrines or religious practice, that a variety of opinion, and a variety of profession, and a variety of practice strengthened a people and government, if all were alike tolerated. (Hear, hear.) Well, nothing appears to us more sensible and judicious than that, because this variety of opinion and practice, as a matter of course, would lead to investigation and discussion, and investigation and discussion lead, no doubt, to truth and to freedom. Is there any history or anything in history which teaches us a lesson upon this question? I believe many passages in history would confirm what William Penn said, and what I now hold to be true. I will refer only to one case, or rather to two cases, which I will put in contrast—the case of France to England. Now, in France the Nonconformity of two or three centuries ago was Protestantism rebelling against and striving with the Roman Catholic religion in that country. Now, the result was not as it was here, but in France by force of wars, and massacres, and persecutions, the Protestant religion and Nonconformity of that day were almost entirely suppressed and extinguished. From the time of Charles IX. to the period of Louis XVI., that is from the middle of the sixteenth century to nearly the end of the eighteenth century, we see that in that country monarchy was absolute, the aristocracy was powerful, pampered, and profligate, and the Church, for all religious purposes, was torpid and corrupt. Nothing could possibly be more profligate in any country than the monarchy, the aristocracy, and the Church in that period. There was no Protestantism there as there has been Nonconformity here to make it impossible that things should become so bad, and the result was that the people were downtrodden to the last degree. They were suffering—suffering which history can give but small account of; they were downtrodden and gradually growing ripe for vengeance, and this state of things made revolution and its attendant horrors not only possible but absolutely inevitable. (Hear, hear.) And revolution and its horrors came. (Hear, hear.) And since that revolution, though it swept away so much that was evil, we have seen in France for nearly 100 years wars and repeated revolutions and difficulties of every kind. I have not the least doubt—if one may speak so positively of anything that is past, and of anything with which one has nothing to do—I have not the least doubt that if Protestantism in France had been permitted to live even under the unfavourable conditions under which Nonconformity lived in England, the whole state of France would have been different, the profligacy of the monarchy would have been corrected, the supremacy of the aristocracy would have been curbed, the corruption of the Church would have had some medicine administered to it, and the people would thus have become gradually more and more free without having had recourse to that tremendous transaction which took place nearly 100 years ago, and filled with terror and horror the minds of all civilised people on the face of the globe. (Applause.) Now we turn to England, and we see a different state of things. Since the Reformation, we have had from the earliest period Puritans, and following them, and much like them, and part of them, their successors, the Nonconformist bodies of this country. We have had persecution enough in England, we all know. (Hear, hear.) It has not vanished altogether a long time from amongst us. In the reign of Charles II., a little over two centuries ago, there were in prison in this country not less than 4,000 persons, members of the small and inconsiderable sect of which I am a member. In 12 years of that time more than 8,000 were in prison, and more than 400 died in prison. In those days prisons were not like the prisons of our day. They were abodes in which men met with intolerable and disgusting conditions, and in which they suffered from maladies of a most dreadful character; and the welcome they gave to multitudes was merely the welcome of death. Now, in the year 1686, that is not 200 years ago, it is not many lives back—I lost only the other day an old relative and connection of mine, who had lived somewhat more than 106 years, and if you take another life like that it brings you back to the point I am referring to—in 1686 William Penn says, referring to what was transacted in his time, that since the late King's restoration—for which all the Conformists were supposed to give thanks for ever and ever—(laughter)—there had been ruined about 15,000 families, and more than 5,000 persons died under bonds, for matters of mere conscience to God; and he says, "Who has taken it to heart?" Well, we have had this persecution, but it never reached the point of extinction. Whatever was done, there was something either in the English people, or in the English Constitution, or in the Protestant faith of those who were the persecuted, which prevented their going the length to which the Church and State went in France; and, therefore, Nonconformity in England was not extinguished—it was only persecuted, and, as far as law and practice could do it, degraded and insulted. For the last 100 years the Nonconformists of England have taken quite a different position. They have been and are now the great advancing and reforming forces in English political life. (Cheers.) I must not neglect to add, and we must acknowledge with thankfulness, that there are large numbers of those who are not Nonconformists who are associated with and worship with the Church of England who have constantly and honestly co-operated with Nonconformists in all that they have done in favour of greater civil

and religious freedom. (Loud cheers.) But yet, for all that, we must admit, and with sorrow, that even now the people of this country are set apart somewhat in two great divisions—the Church and the Conformists on one side, the Dissenters and the Nonconformists on the other. There seems to me a strange and painful misfortune in this to the country at large, that there should be suspicion, to a great extent, dislike to a great extent, enmity I sometimes fear to some extent, between large classes of the people professing to believe and to practice the religion of Christ. Why is it so? In fact, I know not why the Church should dread Dissent, or hate Dissent, or despise Dissent. There is no difference in doctrine, or in practice, or in Church rites, as such, which can justify the feelings which exist too much between Churchmen and Dissenters in our country and in our time. What has Dissent done? If I were a Churchman, I think I should sometimes ask myself that question. (Hear, hear.) I have heard of an eminent bishop who, describing a parish, said there were only two things in it to be lamented—the beerhouse and the Dissenters. (Laughter.) Now, that good bishop believed, no doubt—well, I won't say he believed that a Dissenting chapel was as injurious as a beerhouse, but that it interfered with the harmony of his parish, that those who went to the chapel did not come to hear him. I recollect a clergyman I once met with some years ago, from Warwickshire, who professed to be very liberal upon this matter. He said he should not object at all to Dissenters going to their own places of worship in the evening, if they would go to his church in the morning. (Laughter.) I don't know whether he considered that that was a case of bane and antidote—(laughter)—but I said, "As you are so liberal, perhaps you will have no objection yourself to go occasionally to the Dissenting chapel." (Laughter.) He said, "No; that was a very different question." (Laughter.) He fell back upon what he called his orders, his apostolic succession, and it was impossible for him to make that condescension to the Dissenters which he thought it right that Dissenters should make to him. I must say that I was surprised that a man who was a good man, and a cultivated man, who knew a good deal of the world, should think that the two evils in the parish—the beerhouse and the Dissenting chapel—were fit to be mentioned in this manner and in such a sense. As to the bishops, one might say a good deal; but I won't say much. I will give the opinions of two persons of great authority. In his History of England David Hume, who was not considered in our sense a Liberal—(laughter)—says, "So absolute was the authority of the Crown, that the precious spark of liberty had been kindled and was preserved by the Puritans alone, and it was to this sect that the English owe the whole freedom of their Constitution." If I go to a later time I may make an extract from Macaulay, who says, "It is an unquestionable and a most instructive fact, that the years during which the political power of the Anglican hierarchy was in the zenith were precisely the years during which national virtue was at the lowest point." These are striking passages from eminent English historians, and I recollect also that Hume in some other part says that "From the bench of bishops the Crown is accustomed to expect the greatest complaisance." Now, what do we see at this moment? We have 26 bishops and archbishops sitting in the House of Lords. We understand (or, at least, if we were Churchmen we should understand) that they sit there to associate religion with the great policy of the State, to give to all the world a proof that we are a Christian nation, and that the highest nobles of the land admit any man who becomes of sufficient dignity to become a bishop, as one of themselves. Now, I observe the peculiar fact that whatever change there is in parties (one party moving from one side to the other, the Ministerialists on the right and the Opposition on the left), when there is a change of Ministry the bishops always retain the same seats. (Cheers and laughter.) And now when we have, as I cannot for a moment doubt, many excellent men on the bench of bishops, many men who grieve in their souls at the evil policy which is adopted at times by the Government—who are grieved by the crimes which are committed—I say in their souls they have grieved for these things, and yet, so far as I have observed within the last two years, when throughout the whole realm of Nonconformity there has been a united and unanimous protest against certain transactions, there has, to the best of my recollection, not been one single bishop in the House of Lords who has opened his mouth in that assembly to condemn one single act that has been committed. This shows, not that these men are not good men, but that they are in an unfortunate position for defending what is good. If it is a little transaction about the burying of a Dissenter—(laughter)—they feel themselves at liberty to open their mouths, some liberally and generously taking our view upon the question, others with a certain audacity, and sometimes almost with insult, objecting to it. But when it comes to the question of the sacrifice of tens of thousands of lives in a distant country, they who say they come down from Christ's own apostles sit there with all the dignity of great office about them, and not one of them opens his mouth to condemn the transactions which in his own home, and I cannot but believe in his soul, he must emphatically condemn. (Loud cheers.) But all this is rather by way of parenthesis. (Laughter.) I was just about to ask, what Dissent had done, and what an honest and Christian and enlightened Churchman must think of it. Take England and Wales alone. Half the population, measured by those who attend places of worship, are Nonconformists. In Scotland more than half. In Ireland the Conformist Church does not exist. There are there, in our sense, no Nonconformists, or all are Nonconformists. What has Dissent and Nonconformity done in England? Look at the churches and chapels it has reared in the country. Look at the schools it has built, the ministers it has supported, the Christian work it has conducted. And we must not forget that this great Nonconformist body does not include the great wealth of the country. Nearly all the land of the United Kingdom, within some very moderate percentage, is in the hands of Churchmen and Conformists. They have also, or had till lately, nearly all the old endowments of a religious character. They have now possession of some millions a-year of ancient tithes. All this they have; but without any of this the Nonconformists have done the great work they have done in this kingdom, and no Churchman will deny—I do not care how much he may be politically influenced on the ground of religion—that the Nonconformist population is at least as obedient to the law as any other portion of the people of this kingdom. If you observe their industry, their domestic virtues, their condition as regards morals and religion, I undertake to say they will at least bear comparison in those qualities with Churchmen in the same state

and rank. Now, if I were a Churchman myself (and to any of us I suppose it is very much a matter of accident that we are not Churchmen)—(laughter)—if they had not imprisoned my forefathers, and made them spend many years in Derby Gaol, for anything I know I might have been a Churchman. If I had, I hope I should have had that sense of honour and justice to look around and see the great works of the Nonconformists, and to regard them with admiration and with honour. I would ask you (perhaps I need not ask those present)—I would ask those who read anything, I may say, to look around and see how much of what there is that is free and grand and constantly growing in what is good in this country, that is owing to Nonconformist action, self-denial, and effort, and looking round with me, let him, at any rate, if he cannot be a Nonconformist, not despise them and say that it is a great country and a noble race that would enable a portion of its population to do this under the difficulties and the unfortunate circumstances in which they have been placed. (Loud cheers.) I have merely touched upon this great question—touched it upon points which seemed to me likely to interest you as they have interested me; but, taking the special interest in this question you will not wonder, I repeat, that I promised myself a great treat to listen to the address which will be presented to you by Mr. Dale. Mr. Dale is a product of Nonconformity—(cheers)—and let me say the same of your revered and eminent pastor—(loud cheers)—products of Nonconformity, and ornaments of the great and noble fabric which they have done so much to sustain. I shall now ask Mr. Dale to commence his lecture, and I hope you will forgive me for taking up so much of your time. (Great cheering.)

Mr. DALE then came forward, amid loud and cordial cheers, to deliver his lecture, which was very attentively listened to. In the sketch which appears elsewhere, the drift of his historical retrospect is indicated, and probably most of our readers have seen, either in the *Nonconformist* or *English Independent*, a full summary of this lecture and of those which followed, as delivered at Reading towards the close of last year. As it is possible the lectures may be delivered elsewhere, it would be hardly fair to report them in full in our columns.

Rev. Dr. ALLON: I shall not detain you by the form of a vote of thanks, moved and seconded, to our right honourable chairman to-night, but I must ask you to give expression to your sense of obligation for his presence here. This morning I received with great dismay a letter from Mr. Bright, written yesterday, saying that he was really too ill to be present to-night, that he had hoped against hope, and his indisposition continued so persistently that he really could not fulfil his engagement, and for the first time for forty years he would have to disappoint a public meeting. To my great delight, in the middle of the day I got a telegram to say that he was on his way hither. (Cheers.) Mr. Bright has come to us at great self-sacrifice, he has addressed us with a great deal of personal inconvenience, and I am sure you will express your sense of obligation to him by as loud a noise as you can make. (Loud applause, the audience rising and cheering vociferously for some time.)

Mr. BRIGHT: I only rise to say how much I am gratified by the kindness of your reception, and by the generous manner in which you estimate any little service I have been able to render. I have only to add that whatever sacrifice I have made I am more than compensated by what I have seen and heard to-night. I expected a great treat from the lecture, and I have had one, and I hope that as many as possible will come here in the future weeks to hear the whole series of lectures. I do not know of anything that we can hear or study in the way of history that is likely to be of greater advantage to us; for it teaches us to honour our fathers, and I hope it will enable us to instruct our children. I am much obliged to you.

PROTESTANTISM IN SPAIN.

For the last two or three years the Evangelical Continental Society has had a station at Bilbao. A church of 45 members has been formed, and a day-school has been recently opened. The Secretary of the society has communicated to us the two following facts, which are not without interest:—

ATTACK ON A COLPORTEUR IN BISCAY.—During the greater part of 1879 a member of the Bilbao church was at work as a Bible-colporteur in the Biscayan provinces. Being himself a Basque and perfectly acquainted with Spanish as well as his own Basque tongue, he has been able to gain greater access to the people probably than any of his predecessors. But his mission is attended with no small danger. Not long since, while going from house to house in a village near Bilbao, he became aware that he was being followed by the priest. As he left the village he was pelted with stones by a number of boys, whose proceedings, he was afterwards told, were watched with approval by the priest and the mayor. On the way to Bilbao he fell into company with an old man on horseback. When they came to a narrow cutting, a shower of stones fell upon them. They hurried on, but on emerging from the cutting the wind carried away the old man's hat, and as the colporteur went back to recover it, he was again assailed, and several of the stones struck him with great force. Just then nine or ten lads appeared on the hill above at a safe distance. "What is it you want of me?" shouted the colporteur. "Your life or your books," said they. "In whose name do you attack me thus?" "In the name of the priest and the mayor," was the reply. "Come and take the books," said he, wanting to draw them into a friendly chat. But they, supposing that he might have a pistol, kept at a safe distance and shouted, "Leave your books there." Being quite at their mercy, and believing they were bent on mischief, he followed his companion's advice, took account of the Bibles, &c., and left them in the road. As soon as the two had moved off to a safe distance, the young scoundrels came and picked up the volumes, and went off singing Carlist songs. It was afterwards discovered that the books were taken to the village, and that amid the ringing of bells an *auto de fé* was made of them in the market-place by the priest, who also gave the lads two shillings with which to have a drink. Complaint has been made to the governor, and it is believed that redress will be obtained.

RIGHT OF BURIAL IN SPAIN.—A little child was to be buried in the cemetery at Mallona, near Bilbao. Its father had been a fanatical Carlist, and throughout the war had served as a soldier, but had become a Protestant, and was determined that his little one, though baptized by the priest, should be buried in the Protestant part of the cemetery. To this the priest of the parish objected, on the ground

that the child belonged by baptism to the Romish Church. With him agreed the chaplain of the cemetery, and when the coffin arrived he seized it with a violent hand, and locked it up in the receiving vault. Both priest and Protestant appealed to the governor, and he to the Minister of the Interior at Madrid. The reply, sent by telegraph, was, "Parents have the right to decide for themselves in what cemetery the bodies of their children shall be buried." The message was sent to the chaplain, but he took care to keep out of the way. Thereupon, the governor ordered the mayor to deliver up the body at once, whether the chaplain were present to open the receiving vault or not. For the Protestant community in Bilbao this was a most satisfactory triumph of law and right over ignorance and fanaticism, but for the Romish party it was a "profanation"—to use the term employed by one of the clerical papers in reference to the affair. The same paper says that it is without a parallel in the annals of Biscay.

ECCLESIASTICAL MISCELLANY.

RITUALISTS AND HEATHEN.—A correspondent of the *Ceylon Observer* complains of Ritualistic practices at Batticaloa. The clergyman there having introduced a raised altar and a floral cross, the writer argues that the work of St. Francis Xavier is being thereby promoted. He says:—"Father Xavier's labours have not been in vain. What is surprising to me is that some of the intelligent Europeans should have been carried away by the specious argument of Rev. de Winton. Are they going back to the Middle Ages? or is it the influence of heathenism and idolatry in the midst of which they live, that they tolerate such Ritualistic practices? Or is it because when they worship Him who is spirit, in spirit and truth, that they want some material objects to assist their material senses. The temple of 'Sivan' or 'Easuparen' faces the East; is it because of the correspondence between the words *Easuparen* and *Jesus* that Mr. de Winton and his party turns to the East when they repeat the Creed. The heathen and the converts from heathenism always construe the practices in the Church in their own way. Those who have come to labour for the special object of converting the heathen, should put away all practices that have the appearance of heathenism. 'Through thy knowledge shall the weak brother perish for whom Christ died' (1 Cor. viii. 11). Even if you contemplate the Creator through the creature, when you have symbols in your churches, they cannot but demoralise the weak and the ignorant, especially in a heathen country. The Hindus use exactly the same arguments as these Ritualists, that they are means to elevate thoughts to a Superior Being."

COLONIAL "LORD BISHOPS."—The "Lord" Bishop of Travancore and the Lord Bishop of Colombo are stated elsewhere to have arrived in Madras by the steamer *Verona*, the former from Brindisi, and the latter from Galle. But are they "Lord" Bishops, are they Lords spiritual, like the English prelates? If they are, then Dr. Fennelly should be Lord Bishop as well, instead of merely Bishop Fennelly, as we all call him. The judges of the High Court are my-Lords or me-Lords in court, but we do not talk of Lord Chief Justice Turner, or Lord Justice Kernan, or Lord Justice Innes. A bishop is not a lord because he is a bishop, unless he is a lord of Parliament, temporal or spiritual, or both (as in the case of Lord Auckland, former Bishop of Bath and Wells). Dr. Speechly and Dr. Copleston are prelates to the lowermost button of their gaiters and the highest tuck of their aprons, but they are not lords save in a Pickwickian sense. The Indian and Colonial clergy love to allude to the "Lord Bishop" of some dependency or colony, but the laity know better, and are aware that though bishops may lord it over the clergy, and laud the episcopal office, they are, after all, merely big bosses of the Church, who are no more lords than lords are dies.—*Madras Mail*.

EXCESSIVE CHANTING.—The Rev. James M'Mullen, of Cobridge, Staffordshire, has issued a circular cautioning his parishioners against the use of "Hymns Ancient and Modern." He advocates congregational services, and thinks chanting the General Confession by a few "an awful profanity." According to Mr. M'Mullen, "there is excessive chanting in cathedrals, because the cathedral clergy are unsound in the faith; and from the churches where such is the rule there is a constant stream of young persons going to the higher Ritualistic churches, and from them to the Church of Rome."—*Journal of Trinity College, London*.

The *Caledonian Independent* says:—"Bishop Crowther, the coloured Bishop of Western Africa, shows his catholicity of spirit in a very marked manner. Although, of course, an Episcopalian, he preached one Sunday morning not long since from the pulpit of the Faji Wesley Church, Lagos. Only a week or two previously the Bishop addressed a missionary meeting in the (American Mission) Baptist Church, at which the Governor presided."

The *Cleveland Leader* says of a servant girl who saved 800 dollars (£160) and gave it to procure a marble altar for the church in that city: "Where outside of the Catholic Church will you find a religious institution that is so mean and avaricious as to accept 800 dollars, the entire earnings of a poor servant girl?"

IN THE FOG.

Worse than that foul and sickening smoke that hung Erewhile about us, like the breath of hell,
Whose gate, left wide by careless sentinel,
Lets horror forth to range our streets among:
Worse than the clammy ooze that round us clung
Like a bad deed—a savour as of death
Infects the sense, rank as the poisonous breath
Of a lewd poet who vile songs hath sung.
An exhalation from the buried past
Stinks in our nostrils: blood is in the air:
With lust of power the sky is overcast:
Pride and ambition triumph everywhere.
Freedom that "Sat upon the heights" of yore,
Lies drown'd in beer upon a tavern floor!

W. K.

THE New York *Independent* says, "Two of the best English religious papers, *The Nonconformist* and *The English Independent*, have been amalgamated. Under the new and enlarged form, *The Nonconformist and Independent* has thirty-two pages (slightly smaller than our own), printed on heavy paper, and very excellently edited. It is sure to be a political, as well as a religious power."

**London Congregational Union.
DAY OF SPECIAL PRAYER FOR LONDON,
SUNDAY, FEBRUARY 15.**

The COMMITTEE of the UNION request the Churches of London, as far as possible, to join in this effort. Several ministers have arranged to bring the spiritual wants of London before their people and make collections in aid of our funds on that day.
ANDREW MEARNS, Secretary.
Memorial Hall, E.C., February 11, 1880.

Union Chapel, Islington.
THE SECOND OF THE COURSE OF LECTURES
upon the RISE of EVANGELICAL NONCONFORMITY will be given by R. W. DALE, M.A., on TUESDAY EVENING, February 17th.
HUGH MASON, Esq., will take the Chair at 7.30.
Tickets may be obtained at Robertson and Co.'s, 200, Upper-street.

Abney Chapel, Church-street, Stoke Newington.
THE Rev. J. JACKSON WRAY, Minister of
Whitefield's Tabernacle, Tottenham-court-road, will preach the ANNUAL SERMON of the LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY, on MONDAY evening, FEBRUARY 23rd.
Service to commence at half-past seven o'clock. A collection will be made.

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TO CORRESPONDENTS.

"Unity."—Our space is preoccupied this week, but we hope we may be able to find room for his letter in our next.

"A Congregationalist."—His statements are vague and ex parte, and his arguments double-edged. We have no desire, especially at this busy time, that our columns should be the medium for a theological controversy, which the insertion of his letter would be sure to provoke.

"J. W. Pye-Smith."—We are sorry that his letter has not reached us soon enough for publication this week.

"A. J. Wookey."—Next week.

* Many other communications have come to hand, for which it is quite impossible to find room.

We are obliged, at the last moment, owing to the pressure of matter, to omit No. 6 (William Allen) of "Nineteenth Century Pioneers."

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**THE
Nonconformist and Independent.**

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, FEBRUARY 12, 1880.

THE NEW SESSION.

THE QUEEN'S speech was principally remarkable for the Ministerial apathy it indicated. An aged Premier and an old Parliament are naturally suggestive of weariness; but the fearful amount of human suffering inflicted and endured since last September in pursuance of the Government policy, the feeling of apprehension prevailing on the Continent, and the threatened famine in Ireland, might well have been expected to produce some appearance of anxious responsibility. The tone of the Royal Speech showed nothing of the kind. The formal utterances from the Throne, it may be said, are equally superior to human emotion, whichever party may be in power. But those who believe that the spirit of CHRIST should pervade the politics of a Christian nation may, perhaps, be permitted to regret that the progress of schemes requiring the slaughter of tens of thousands should be reported with as dry an indifference as though they referred to the cutting down of superfluous woods, or the blowing up of an obstacle to navigation. This may not be party criticism. But those who insist on the application of religion to politics have a duty that transcends party. It is a fact reflecting not on one side of the House alone, but on the whole tone and temper of society, that human blood should flow in torrents; that human habitations should be ravaged and burned by thousands, all for British interests or British glory; without a single word of regret at so dire a necessity in the Royal Speech, or an expression of astonishment and indignation at this indifference from any Member of Parliament. That there are Members who feel the anomaly, we know, and we are not blaming them. Men engaged in practical duties are often obliged to accept public feeling as it is, and to withhold useless protests that would be a waste of time and energy. But not the less we maintain it to be a shame which cries to heaven that the impersonation of our nationality should be expected, as a matter of course, to refer without a word of regret to the slaughter and misery wrought in our name on miserable barbarians, whose chief crime is their neighbourhood to our frontiers. If the murderous policy pursued had been as just as we believe it to have been criminal, that would not, in the least, affect our point. Until war is felt to be such a horror that it must be bewailed like a pestilence in any Royal Speech, Ministers of either party will still rush into it with incongruous lightness of heart.

It is useless to express fresh wonder at the serenity with which the Government unblinkingly outstare inconvenient facts. The honest stolidity of the late French President, "J'y suis, j'y reste," is parodied in their reference to Afghanistan, and it is now plain that nothing but the general election, or some overwhelming calamity, can bring to an end the dead-lock existing at Cabul. There is more hope in the references made to home policy, meagre and poverty-stricken as they are. They, at least, show a Ministerial conviction that public opinion will not allow the distress in Ireland to be trifled with, or a reform in the land laws to be long delayed. The debate in the Commons, where alone the Address has caused serious discussion, has turned altogether on the condition of Ireland. From revelations brought out in the course of this debate, it would appear that the passage in the Royal Speech relating to that subject was very misleading in its form, and made an impression that much more had been done than was actually the case. The "ample preparations for the dis-

tribution of food and fuel," which, according to the Speech, the local authorities were called upon to make, seem to have consisted rather in the preliminary process of making up their minds to exert themselves, than in the actual provision of stores. Ireland, however, is more fortunate than famine districts in India, both in proximity to regions of plenty, and in possession of means for carriage. It is too soon to affirm, as the Home Rulers do, that so obvious a duty as provision for our own starving countrymen has been neglected by the Government; but if Ministers needed any stimulus, it has been afforded by the course of the debate.

It cannot be said that the first week of the Session has given much indication of any response in the House to the growing political excitement indicated by the Sheffield and Liverpool elections. But it is even more true of Parliamentary than of ordinary human life, that we know not what a day may bring forth. On Thursday evening the House of Lords maintained its oratorical reputation, though the PRIME MINISTER'S speech betrayed symptoms of languor, and was certainly very ineffective as a reply to Lord GRANVILLE. The Liberal leader, while dealing generally with points discussed during the recess, was specially vigorous in his vindication of his former colleagues from the charge of unworthily truckling to Russia in regard to the Black Sea clause of the Treaty of Paris. He showed that the clause had never received very general approbation, and that it had been condemned alike by the present PREMIER and by Mr. GLADSTONE. But he also proved that, even in regard to a clause which no one on the Continent and few in England cared for, the Liberals had insisted upon the observance of all formalities required by international law or custom. A frank acknowledgment had been secured from Russia of the moral impotence of one Power to abrogate an agreement in which several are concerned. And with the hearty approval of all signatories a new clause had been framed, giving better securities for peace, because more consistent with the self-respect of the Russian Government. Surely such a course was more dignified and more consistent with national honour than one of bluster modified by secret agreements. The questions raised as to the executions in Afghanistan are not set at rest by Lord BEACONSFIELD'S assumption that General ROBERTS'S proclamations were mere "bunkum." When a commander solemnly declares that he will hang those who fight against him, and trustworthy newspaper correspondents report that he has done so, the people of this country are, at least, justified in insisting on an inquiry. But probably the ascertainment of the truth may be found as difficult as the identification of actual murderers amongst the scores said to have been hung for the massacre of the British Embassy. Mr. FAWCETT deserves public gratitude and support in his resolute effort to ascertain how much of the bill rolling up in Afghanistan is to be paid by India. The prevalent Jingo assumption seems to be that the war costs nothing to any one. We only hope they may not be awakened by an outburst of despair in India.

LIVERPOOL & SOUTHWARK ELECTIONS.

THE Tories retain their ancient hold on Liverpool, and their elation is sufficient proof, if proof were wanting, of the panic which is spreading through their ranks. As an index to the political opinion of the country, the result of the Liverpool election means no more than the replacing of a Liberal by one of the same party at Bristol or at Leeds. If the subject be looked at dispassionately, the poll at Liverpool supplies a certain degree of encouragement to the Liberal party, for it shows that the movement of opinion is in the same direction in that great borough as in other constituencies of a similar character to which appeal has been made. It has not spread so far yet as to turn a Tory majority of more than 4,000 into a minority, but it has reduced it to a little over 2,000, and this is no insignificant result. It is true that this does not alter the fact that Lord RAMSAY could not win, and if there were Liberals sanguine enough to believe that he would, this is to them a source of disappointment and mortification. But we were never of the number. It was too much to expect that so vast a majority, in harmony as it was with all the traditions of the borough, would be so easily broken up. Besides, the event was one of life or death to the Ministry, and it was certain that they would put forth their full strength to avert a defeat which they could hardly have survived. Their defence of the menaced position was certainly desperate. A Cabinet Minister went "on the stump" during the whole of the contest, and was careful neither of his own dignity nor of the fairness of his representations in his anxiety to secure the seat. He showed him-

self throughout the bitter and reckless partisan, who compensated for the feebleness of his arguments by the violence of his language and the unmannerly rudeness of his personal attacks. According to the correspondent of the *Daily News*, the Liverpool Orangemen have earned for themselves the *soubriquet* of "Seville Oranges" by reason of their excessive bitterness. Lord SANDON showed himself the fitting representative of such a party in his mode of conducting the contest. One of the assertions which he made in order to excite the passions of the ignorant multitude was so wild and so indiscreet, that Lord BEACONSFIELD was compelled to parry Lord GRANVILLE's criticism of its extravagance. But to Lord SANDON the impression likely to be made upon foreign Powers by a public assertion on the part of a Cabinet Minister, that their enormous armies were a menace to Great Britain, was a matter of small importance if the electors of Liverpool could be induced to vote on behalf of the one Ministry which is able to save the country. It is to be supposed that Lord SANDON believes in the perils of which he drew such graphic pictures, and if he is indiscreet in holding them up before the eyes of the world, he may plead the example of the FOREIGN SECRETARY in his justification. But the success achieved by such methods, even if it were more decided in its character, would have little substantial value. Lord SANDON did not venture to rest the case of the Ministry upon the righteousness of their "splendid foreign policy." Even the Russian bogey was not regarded as sufficient to alarm the ignorant fears of the people, and a new Irish one was dressed up specially for the occasion. And the net result of all these fiery appeals to passion and prejudice is a reduction of the Tory majority by more than 2,000 votes.

The logical conclusion is that even in Liverpool, which has for many a long year been a preserve of rabid Toryism, the Liberal sentiment is growing. The constituency is one of a remarkable character. The Irish vote is powerful, and brought, no doubt, a considerable accession to the Liberal ranks. But, as is the case wherever the two peoples are brought into close contact, the anti-Irish feeling of large bodies of the English working class is very intense. To inflame that sentiment was a very effective piece of electoral tactics. Lord SANDON's feeble talk about the regeneration of Asia Minor, and the importation of steam ploughs into the country as the first sign that the work had commenced, provoked only laughter; while his insolent attacks on Mr. GLADSTONE, whose utterances he had the impertinence to describe as "rigmarole," recoiled only on himself. But when he set to work to rouse the anti-Irish feeling, which is nowhere more passionate and unreasoning than in Liverpool, he showed true electoral skill. Whether a wise and patriotic statesman would have intensified the jealousies of race and religion in order to score a passing victory over a political opponent is another question. Lord SANDON is certainly not wise, and he showed the narrowness of the political Evangelical rather than the nobility of a true patriot in fostering the evil passions which all judicious friends of the Union would do their utmost to hold in check. In treating all who dared to advise an inquiry into the Irish demands as pariahs who ought to be ruled out of every party, in raising a frantic shout about the dismemberment of the Empire, and especially in talking so loosely about the "drastic remedy" which Ireland needs, he did more to advance the cause of Home Rule than the most brilliant rhetorician or most skilful strategist of the party could effect. Whether his party will thank him for stinging Mr. SULLIVAN into the revelation of the extraordinary facts which have so startled the political world, is a secret into which we shall not attempt to pry. One thing is certain. The most specious pleadings of Tory advocates will not get rid of the damaging effect of those disclosures. To say that the Tory leaders, and the great Tory party in general have had, nothing to do with the Home Rule plottings comes to nothing. He must have been foolish, indeed, who could suppose that the chiefs of a great organisation have any official knowledge of all that their subordinates are doing in order to advance its interests. Of course, neither Mr. DISRAELI (of those days) nor Sir STAFFORD NORTHCOTE knew anything of the amiable advances which the editor of the *Dublin Evening Mail* (the great Conservative organ in Ireland), and Major KNOX and Mr. KING-HARMAN were making to Irish Nationalists. Nevertheless, the overtures were made, a happy union was effected for the purpose of dishing the unfortunate Whigs, and practical results were seen in the return of Home Rulers (including an ex-Fenian convict) by Conservative gold. The transaction is not creditable to either party, for the worthy Irish gentlemen who listened to Tory proposals for the betrayal of a Ministry which had done more for the redress of Irish grievances than any English Cabinet had ever attempted before, appear

in anything but an amiable light. But this only makes us more ready to give full credence to Mr. SULLIVAN's statements, on which, however, it is only fair to say that not the slightest discredit has yet been thrown. This one incident of the Liverpool election is itself enough to reconcile us to a defeat, which simply means that the process of emancipation from the Tory domination in that borough is not complete. As to the nonsense which the *Times* has written on the subject, the only possible explanation of it is that, as it has gone over to the "stupid party," its editor must fancy that his new friends will swallow anything. Its reports of the election were so disgraceful that, twice over, it had to insert contradictions of the fictions with which it had been fed by the local Tory organ, but which were so gross that in its better days the *Times* would never have stooped to them. Of course these imposed for a time upon its readers, but when it makes assertions of which they are able to judge for themselves, as, for example, when it says that the election was a test one, men only wonder to what extent such mad partisanship will go. Discussion, however, would be needless when the way of proving the truth of the statement is so obvious. The Liberal party say it is no test at all, and challenge an appeal to the country to decide the point. But this is the last advice the Government will listen to. They will bluster that the country is with them, but they take care that the country is not allowed to speak for itself.

The Southwark election is altogether a different affair. With the experience of the last two elections in our memory, we dare not utter any confident predictions as to the result. On each of the last occasions, a large majority of Liberals was polled, and yet a Conservative was returned. What Liberal divisions did then they may possibly repeat now; and yet we hope for a better result. Were the party of progress united, a Tory dare not show himself in the borough. Even with two rival Liberals, we believe that the seat would be safe, were it not that these divisions produce a certain number of abstentions. We learn, on good authority, that if all Liberals polled, no possible division between two candidates of the party could allow the return of a Tory. But, unfortunately, disunion drives a certain section into apathy and neutrality. Any men who produce such a result at the present crisis are traitors to Liberalism. Just now the loss of a seat means much more than the mere sacrifice of a vote. It is a question of prestige and impression as well as numbers, and those who help to bring about a Liberal defeat in a borough like Southwark incur a very grave responsibility. Mr. DUNN is an honest, consistent, thorough Liberal, who has been selected by the majority of the party to fight the battle. Another Liberal might create a division which would secure the return of a Tory; but that is the utmost he could effect. If, under these circumstances, he persist in going to the poll, he may call himself by what name he will; but he is doing Tory work. We hope the electors will understand this, and then we have no doubt as to the issue. Either Mr. DUNN will be returned for Southwark, or a Tory will be; and they who do not help to bring about the one end are certainly contributing to the other.

ENGLAND AND THE NEW EUROPEAN COMBINATION.

THE new Austro-German alliance makes England very manifestly the balance weight in the scale of European politics, and increases the legitimate influence of this country in a measure which does not escape the vigilance of the statesmen who have charge of the destinies of the Continental States. Something like the state of things which existed during the reign of HENRY VIII. is now restored. When FRANCIS I. and CHARLES V. were battling for supremacy in Europe, England occupied a position of influence which was due less to her military strength, than to the evenly-matched forces of the contending powers. The decisive victory of the Spaniard altered very materially the balance of power in Europe, and robbed this country of much of the influence which she had enjoyed as the possible ally of either of the claimants of Empire. This must be borne in mind as the key to the hesitating and tentative policy of ELIZABETH during the earlier years of her reign. England was no longer as important in Europe as she had been under HENRY VIII. The preponderating force of the Spaniard dominated Europe; and during the decay of France, under the last Princes of the House of VALOIS, England had enough to do to hold her own, without aspiring to any large influence in guiding the course of European affairs. During the latter years of ELIZABETH, England again became a Power of the first influence, thanks to the daring and genius of her mariners, her pre-eminence in discovery and colonisation, and the development of her trade.

Again, Europe is divided, not into two camps, as it was in the days of HENRY VIII., but into two groups of States, held together by the closest bonds of interest, to say nothing of alliances, watching each other with jealous vigilance, and possessed by the idea that [the jealousies and antipathies of which they are sorely conscious, must, sooner or later, break out into open war. Germany and Austria have made firm alliance, while France and Russia are so closely bound together by a common interest, that formal alliance is needless, while it would be dangerous, and would precipitate the conflict for which the nations are armed, but which no nation dares provoke—the consequences would be so terrible, and the prospect of gain would be so problematical. There are two groups of States which command the great armies of the Continent arrayed in vigilant antagonism, professing earnestly a desire for peace, but, nevertheless, arming resolutely for war. We have no question that, on the one side, at any rate, the desire for peace is as real and earnest as the profession is emphatic. Prince BISMARCK has nothing to gain, and has everything to lose by war. Nothing would suit him and his new-born Empire better than permanent peace on the present basis. If any guarantee could be found for the present status of Europe, Germany, at any rate, would rest and be thankful, and how gladly would she disarm her weary limbs, and betake herself to peaceful pursuits once more. But then there are her conquered provinces, hating her rule, and longing to be restored; and there is France watching for the moment to reclaim them, and sworn silently never to rest until they are regained. It is not avowed in France—this resolution to reclaim her fortresses. The language of French statesmen is studiously moderate, and even M. GAMBETTA restrains himself from language which might alarm Germany, and precipitate the conflict before the country is prepared. But none the less is France set upon the reclamation. The patience—nay, the cheerfulness—with which France has borne her unprecedented load of taxation is due to this hope. She knows that every year her army is being disciplined, her arsenals are being filled, her people are being trained to arms, and the hour of her revenge is being brought more near. At any rate, there is no doubt that thus Prince BISMARCK interprets her attitude, which he meets by increasing the German army, and exacting a fresh blood tax from his already exhausted and impoverished country.

But no one knows better than Prince BISMARCK the ultimately fatal character of the policy which he feels himself called upon to pursue. It is said that at the time he foresaw the political difficulties which the annexation involved, and only yielded the point to the earnest importunity of the strategists to whom a "scientific frontier" seemed indispensable. But, be that as it may, he knows that the pressure of the military organisation is crushing the industrial and the intellectual life out of Germany, and he is looking round him eagerly for the means by which the burden may be lightened, while the end—the retention of the provinces and the unity of the Empire—is made sure. This is the meaning, we believe, of the suggestions in the official and semi-official papers, which have excited some attention of late, to the effect that Great Britain might, at the present crisis, by a firm, clear word, make war impossible. We are supposed to be a peace-loving people, eager to maintain peace for the sake of our trade. So it is suggested that we might undertake the role of guardians of the peace of the world. There is no doubt that the division of the Continent mainly into two hostile groups of States, increases the weight of England in European affairs. We secured the safety of Belgium through the Franco-German War, by intimating plainly that we should declare war against the first combatant who violated her territory. Thanks to the firm and courageous policy of the Liberal Government, Belgium, under our shield, was as safe as London through that tremendous struggle. Similarly we might take up our position on the present status, and let it be understood that we should be against the first Power that drew the sword. That is, we should practically guarantee the status in Europe. That would suit Prince BISMARCK very well. He would like to draw us into the Austro-German alliance professedly in the interests of peace, but really in the interests of the German Empire. With the practical adherence of England to the settlement which ended the Franco-German War, Germany would feel at rest as she has never been able to feel at rest since 1870, and would begin at once to disarm. But there is not the slightest chance of our being drawn into this combination. Our sympathies in this matter are rather with France than with Germany; and the word will never be spoken by England which will guarantee to Germany her spoils.

But we believe that this is a combination which has crossed the mind of the German Chancellor

as possible, in his anxious musings on the situation, and on the imperative necessity of finding some means by which the strain on his Empire may be lightened, without the restoration of the provinces to France. And we are confirmed in this impression by an insidious suggestion which appeared the other day in a German semi-official paper, that means might be found whereby the security of our Indian Empire might be covered by a European guarantee. We have our troubles and difficulties as an imperial people as well as the Germans, and Prince Bismarck knows well that it would save us much care and much expense if we were secured against Russian intrigue on our Indian frontier. And so the idea is put forth that the united Empires might give to us effectual protection against Russia, if we showed any disposition to range ourselves on their side in the event of the outbreak of hostilities with France. In their present form we do not attach much importance to these suggestions, but we refer to them because they seem to represent the floating speculations of a powerful intellect, which exercises a potent influence in Europe, and because we believe that we shall hear of them again.

A TRULY LIBERAL LANDLORD.

WE have all heard and read of remissions of rent week after week for many months past, and it has been gratifying to learn that so many landlords were showing sympathy of a practical kind with their embarrassed tenants. Still, without imputing a sordid motive where a generous one explains the circumstance, it is impossible to deny that a temporary remission of rent is often a cruel kindness, the effect, if not the intention, of which is to keep a struggling tenant in a farm without any reasonable prospect of his retrieving his fallen fortunes, that is, under the conditions on which he holds the farm. Permanent reduction of rent, instead of temporary remission, is in most cases necessary to enable tenants to meet the altered circumstances of farming in this country. The increase of foreign and colonial competition has reduced the value of land for farming purposes, at least for many years to come—in fact, till the consumption of farm produce overtakes the enormous supply which the opening up of new farms in the United States and our colonies has produced. Shallow cavillers against agricultural reform think they have put a “poser” when they show that bad seasons and foreign competition are the chief causes of the existing depression. This is quite true; but to show that there are certain difficulties which agricultural reformers cannot grapple with, is not to prove that it is useless to remove other causes of agricultural disadvantage which can be dealt with. It is also true that no imaginable reform of our land laws will give immediate relief to distressed farmers; but that, again, is no argument against doing what will ultimately raise our agriculture to a position from which a few bad seasons will be powerless to depose it, and which will enable it to defy foreign competition. To meet immediate distress amongst farmers there is only one remedy—reduction of rent and other burdens. We will not go into the question of other burdens beyond remarking that all rates intended to fall upon land should be levied directly on the owners of land, and not collected from the occupiers; then increase of rates would not fall, as it commonly does now, upon tenant-farmers, except to the small extent to which all occupiers of rateable property are liable. It would be fair to rate the farmer on his house, garden, yards, and farm buildings, as these represent his private and business premises; but the land should be rated to the landlord. Political economists and landlords alike declare that it is the owner of land who pays the rates, apart from fluctuations, as the tenant takes the amount of rates into account when he hires a farm; therefore landlords could not reasonably complain of the proposed mode of collecting the rates. But it is chiefly to a reduction of rent that the tenant must look for immediate relief, while for permanent amelioration in his condition and prospects he must look to the reform of all laws and the disuse of all customs which keep agriculture from its utmost development.

Much agitation and many a tedious debate in Parliament, might be saved if all landlords would imitate a noble example set by the Earl of FIFE, whose new lease has called forth the warmest commendation of agricultural critics in England and Scotland alike. With a few alterations it might be made into a model lease, and as the Earl is manifestly anxious to do all that is fair and reasonable, there is every reason to believe that these alterations, now that their necessity has been pointed out in agricultural journals, will be made. The Earl, who, as Lord MACDUFF, was for a brief space a great acquisition to the House of Commons, has only

recently come into his great property, consisting of no less than 257,652 acres, situated in four Scotch counties, and he has lost no time in putting into practice the liberal views which he professed before he became a great landowner. In his new lease, which is to be applicable to all his farms, he voluntarily offers to his tenants, with a close approach to completeness in detail, nearly all the advantages which Parliament has been asked to confer by statute, and some for which legislative interference has not been invoked. A tenant may nominate any member of his family to succeed him in his lease, with the consent of the landlord or factor, and, in the event of there being no nomination, the lease is to devolve upon the eldest male member, or, if all are females, upon the eldest female. This is a great advance upon the conditions usual in Scotch leases, under which the succession of females is commonly prohibited, often with the result of inflicting much injustice upon widows and their children. Compensation for unexhausted improvements is to be allowed on a fair scale, though the improvements named do not seem quite comprehensive enough, unless the terms used to describe them are intended to be very elastic in signification. The tenants are also to be allowed to kill ground-game, and are to be compensated for damage done by game preserved by the landlord. A considerable latitude is to be allowed in respect of cropping and sale of crops, though the Earl might have given still greater freedom without endangering his interests. Last, but not least, the Earl gives up “all preferable rights as against other creditors of the tenant conferred on him by the Law of Hypothec.” This is a concession which will be highly appreciated by Scotch farmers who have long demanded the repeal of this one-sided and oppressive law. We believe this is the first instance of the renunciation of Hypothec by a landlord, and we fear it is not likely to find many imitators; but that the law is doomed the debates upon it last Session clearly showed. Nearly every Scotch member is pledged to its abolition, and the kindred Law of Distress has lately been widely condemned by English farmers. On the whole, the Earl of FIFE's lease is probably the best that exists in Scotland, and is, perhaps, only rivalled in excellence by one English lease, that of the Earl of LEICESTER, commonly known as the Holkham lease. In some respects each is superior, and in other respects each is inferior to the other. If the good points of the two were combined, we should have a model lease worthy of general adoption.

While we rejoice to see such instances of enlightened liberality as have been displayed by the two noble Earls named, they should not be allowed for an instant to stop the efforts that are being made to get the laws relating to the ownership and tenancy of land placed on a fair footing. The law should insist on justice being done, and on the general welfare being subserved, whether landlords are willing or unwilling. We have not heard of a single instance in which the Holkham lease has been adopted entire on any other estate, although it has now been for several years before the country, and has been almost universally approved. There is no reason to believe that the Earl of FIFE's lease will be more successful as a “homily” to other landlords. But if there were hundreds of imitators of these liberal contracts, the existence of unfair laws would be none the more justifiable. Apart from the fact that, as long as human nature is as it is, there will always be men who will take every advantage which the law allows them, however unfair it may be, the people have a right to demand that our laws shall be just in themselves, and that no choice of justice or injustice shall be left to individual caprice. Still, as we have already observed, if all landlords would do as the Earl of FIFE is doing, much agitation and many tedious debates would be spared, and it would only remain to sweep away unfair laws rendered effete by general enlightenment. When all the agricultural reforms asked for by reasonable men have been conceded, there will still be left ample room for the exercise of enlightened good feeling on the part of the landlord in dealing with his tenant. For instance, it is not proposed to interfere with arrangements made between landlord and tenant as to cropping and sale of farm produce. In respect of these arrangements, such leases as we have referred to are especially valuable, and will still be valuable, after Tenant Right has been secured, Hypothec abolished, and game devastation prevented by law. And why should they not come into general use? No one who understands the subject can suppose that the Earl of FIFE will lose anything through his new lease. On the contrary, by reason of it he will keep round him a body of prosperous and contented tenantry. His farms will always be in demand, at their full market value, and thus he will gain even in a pecuniary sense by his liberality;

while he will at the same time have secured what we are sure he values more highly—the approval of his conscience and the approbation of all just men.

AMATEUR LEGISLATION.

IF we may judge from the long array of notices of motion given by private members on Thursday night, they expect a long Session and protracted discussions. Some of them are familiar annuals, which are sure to be discussed, if not carried. Others will probably never again be heard of except in the records of the House of Commons. Very few, indeed, it is safe to predict, are destined to pass into legislative enactments during the present year. These multifarious notices are, however, worthy of attention, as embodying many suggestions which may hereafter become law, and as indicating the general drift of Parliamentary opinion. It may, therefore, be worth while to classify and briefly describe them.

At the head of those which aim at Constitutional changes, is Mr. Trevelyan's resolution, which is, to a great extent, a dividing line between Conservatives and Liberals, in favour of the extension of household suffrage to the counties—a proposal never directly opposed by the Government, and which, if carried, would make more necessary than ever a redistribution of seats. This is one of the planks of the Liberal platform. If the Session should be prolonged, Mr. Trevelyan is sure of securing a night's debate, and probably a tolerably close division. Mr. Chamberlain has also a small measure for extending the hours of polling in boroughs, which is so reasonable a boon to the working-classes, that it ought to be carried without discussion. Mr. J. Holms hopes to propose a resolution for limiting the duration of Parliament to five years, and Mr. Mundella has a useful Bill to abolish the property qualification for members of municipal corporations.

Apart from the dubious Government Bill promised in the royal speech “for enlarging the powers of owners of settled land” and “for simplifying the practice of conveyancing,” there are a number of proposals for dealing with the land problem. One is Mr. Baxter's long standing resolution in favour of an alteration of the law with reference to entail and settlement; a second is Mr. Samuelson's motion relative to the inadequate security for capital invested by tenant farmers in the cultivation of the soil; a third, Mr. Shaw Lefevre's Bill to limit the power of entailing and settling land and other property; a fourth, Mr. Potter's measure for the better settling of the real estates of intestates. Mr. Barclay also wishes to reform the system under which land is occupied in this country, and Mr. Marten to amend the law relating to leases. Mr. Samuelson has secured the first place—his resolution being down for March 2. Then we have Sir G. Balfour's proposals and Mr. Van Agnew's to abolish the Scotch law of hypothec—one of which is expected to receive the support of the Cabinet. Mr. Chaplin, whose Protectionist leanings are no secret, threatens to move the House of Commons to abolish the malt tax, and will air as a landowner's and occupier's grievance the unfair incidence of local taxation. In 1879 the game law grievance slumbered, but this year Mr. P. A. Taylor, with renewed health, is ready to propose the abolition of these enactments so burdensome to tenant farmers.

The licensing question is fertile of suggestions. Sir Wilfrid Lawson has fixed his local option resolution for Friday, March 5th, and will propose it on the motion for going into committee of supply in the following terms:—

That, inasmuch as the ancient and avowed object of licensing the sale of intoxicating liquor is to supply a supposed public want, without detriment to the public welfare, this House is of opinion that a legal power of restraining the issue or renewal of licences should be placed in the hands of the persons most deeply interested and affected—namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system by some efficient measure of local option.

The hon. ba met is expected to meet with powerful support—two or three ex-Cabinet Ministers, including Mr. Forster, having declared in favour of his scheme. But he will have an indirect opponent in the person of Lord Edmond Fitzmaurice, who will move to transfer the licensing power to the urban and rural sanitary authorities or committees thereof. Mr. Stevenson takes in charge the question of closing public-houses on Sunday, and Mr. Roberts the same proposal as applied exclusively to Wales. Mr. Staveley Hill wishes merely to “amend the licensing laws,” and Mr. Ritchie suggests a measure relative to beer, perhaps in the interests of the publicans of the Tower Hamlets, which borough he for the time being represents.

The Irish members are, as usual, prolific in reforms, and no doubt there are more to come. Mr. Meldon, as early as the 17th inst., will propose an extension of the borough franchise in that country, and the redoubtable Major O'Gorman is anxious to assimilate the borough and municipal franchises of Ireland. Mr. Macartney has a Bill to make more secure the Ulster tenant right custom. The creation of small proprietors in Ireland is to be advocated by Mr. P. Smyth and Mr. J. G. McCarthy, but the latter proposes to add to his measure the promotion of arterial drainage and the reclamation of waste land. A bolder Irish member, Mr. Sullivan, would protect life and property in Ireland “by suspending the power of ejectment for the non-payment of rent,” and in another Bill desires to provide for the closing of public-houses on Saturday evenings in that country, and in a third would improve “spirits in bond.” Mr. O'Clery also wishes to legalise the establishment of volunteer corps in Ireland.

Sundry social reforms find a place among the notices for the Session. These include a proposal by Mr. Sampson Lloyd to amend the law of partnership; Mr. Plimsoll's Bill—for which he has already shown

good reason—to prevent the shipment of grain in bulk; Mr. Macdonald's measure to make clearer the liability of employers in cases of accident; and Mr. Hibbert's proposal to give married women greater security in respect to their own property. Mr. Dillwyn wishes to provide for the better custody of lunatics, on which subject the Government have promised a measure; and Dr. Cameron has given notice of a Bill, in harmony with the decision of a recent medical conference, to facilitate the use of animal vaccine as a safeguard against small-pox.

On foreign and Indian affairs there is likely to be ample discussion, and probably some test resolutions relative to the Government policy in Afghanistan will ere long be formulated. Mr. Cartwright proposes, on the 24th, to have his say relative to certain recommendations of the Berlin Congress; Mr. Birley will advocate the abolition of the duties imposed in India on cotton manufactures; and, as soon as he can find a day, Mr. Richard will move an address to the Crown, proposing that the Secretary for Foreign Affairs should enter into negotiations with foreign Powers with the view of bringing about a mutual and simultaneous disarmament. We shall have, also, a Cyprus debate, if the resolutions tabled by Mr. Evelyn Ashley should ever be moved, and in due time we may expect set discussions on South African affairs, and on the Eastern Question in all its lengths and breadths.

The speech with which HER MAJESTY opened Parliament last Thursday afternoon is as colourless as possible. Upon some of its points, those especially relating to foreign policy, we have commented above; the others at present require none. Measures relative to Irish distress, bankruptcy, conveyancing, the lunacy laws, and suggesting the granting of increased powers to the owners of settled estates, are promised; and in accordance with the usual plan of the present Government, some intended reforms were not included in the programme contained in the Royal Speech.

The debate on the Address in the House of Commons on Thursday turned mainly upon Ireland, and was adjourned. When it was resumed on Friday, Mr. SHAW moved his amendment, to the effect that, although the Government had been timely warned and possessed ample information, they had not taken adequate steps to meet promptly and efficiently the severe distress existing in Ireland; that, to arrest the horrors of famine, the most vigorous measures were necessary; that it was essential to the peace and prosperity of Ireland that Parliament should legislate at once on the subject; and that the House was prepared at the earliest opportunity to consider the question of the tenure of land, the neglect to do which by Parliament had been the cause of constantly-increasing disaffection and distress in the country. This amendment was further discussed on Monday, and again on Tuesday; some English members siding with their Irish colleagues in condemnation of the tardy action of the Government, which has given authority to local bodies to make ample provision against distress at the cost of the Irish Church surplus, and for this the CHANCELLOR of the EXCHEQUER has brought in a Bill of Indemnity. During Tuesday's debate Mr. MUNDELLA stated, from private information, that in the south and west of Ireland thousands were on the verge of starvation. In a final defence of the Government policy, Mr. CROSS declared that to have taken early action would have caused disturbance, and have done much harm. It had been determined to relax the conditions of outdoor relief, though at present not a single workhouse in any part of Ireland was filled; but the Government were opposed to any large system of public works, but not to the employment of labour locally for such objects. Mr. SHAW's amendment was ultimately negatived by a majority of 150 (216 to 66), the minority including many Liberal Members, such as Sir C. DILKE, Sir W. LAWSON, and Messrs. JACOB BRIGHT, CHAMBERLAIN, COWEN, MORLEY, MUNDELLA, E. JENKINS, and RYLANDS. Lord HARTINGTON and other ex-Cabinet Ministers voted in the majority.

The measures of the Government are being gradually introduced. The LORD CHANCELLOR takes charge in the Upper House of a Bill relative to the liability of employers for accidents to workmen caused by men in the same employment. The gist of it is that an employer will be responsible for any accident arising from the negligence of any "servant in authority"—an elastic phrase, which Lord CAIRNS proposes to define by the aid of a select committee. The Government also propose to continue the Ballot Act for one year—a disingenuous arrangement. Why should it not at once be made permanent? Ministers propose also introducing a Bill for dealing with corrupt practices at elections, and another for "allocating" the six vacant seats, but they decline to give effect this year to any of the recommendations of the Lord's Committee on Intemperance.

The languid fashion in which Parliament has begun its work, and the feeble opposition offered by the CHANCELLOR of the EXCHEQUER to the repeated adjournments of the debate on the Address, excite some uneasiness. As is natural in the present state of tension

such things have revived the impression that Ministers are not eager to push forward their measures, and would be thankful to the Irish members if they would pursue a course of obstruction, and give them a valid excuse for an early dissolution. From Liverpool, where Lord SANDON has recently been so active, comes a report that the present Session will not last three months. But if the Government are hoping that the Home Rulers will give them a good pretext for an early appeal to the country, we trust that section of politicians will entirely disappoint them.

In the *Times* of Tuesday, it was stated with an air of authority that our Government had offered to release Persia from the obligations of the treaty of 1857, which engaged that Power not to occupy Herat. Questions were asked on the subject the same evening in both Houses of Parliament. Lord BEACONSFIELD replied equivocally that Persia had not been released from that undertaking. The CHANCELLOR of the EXCHEQUER, in a more candid mood, admitted that communications on the subject of Herat had been received from the Government of the SHAH, but that HER MAJESTY'S Ministers had the matter under consideration, and had not come to any arrangement. In both Houses papers on the subject were refused on the score of public interests. The *Times* substantially adheres to the accuracy of its information. But, whether Persia is to occupy that city unaided, or by the assistance of British troops from Candahar, does not yet appear. In either case the Czar's forces would advance upon Merv, and thus this miserable rivalry between England and Russia would be prolonged. On Tuesday night the PRIME MINISTER stated that steps were being taken which he believes will lead to the settlement of Afghanistan. From the failure of the "scientific frontier" device, and the egregious breakdown of the Treaty of Gandamak, we know what value to put on such assurances.

The REGISTRAR-GENERAL'S returns for the metropolitan district confirm our worst fears as to the peculiarly fatal influence of the recent fogs. The deaths in London during that week were 3,376, being 1,657 beyond the average, or at the rate of 48 per 1,000. This is higher than at any period since the cholera epidemics, and, as may be supposed, the combination of successive fogs, with cold, was most injurious to the aged and the very young. Last week consumption had its 1,557 victims—three times the usual number; bronchitis, 1,223—or more than double the average; and whooping-cough, the most prevalent of epidemics, carried off 248 young persons. We have, happily, since this visitation, enjoyed a week of mild open weather, suitable to the season. It is too much to expect that winter weather is entirely over, but the days are visibly lengthening, and it is not unbecoming to feel thankful for a change of weather which, whatever its drawbacks, is favourable to health, and helps to mitigate the lot of the poor.

Paterfamilias and his spouse will not be sorry to hear of the success of the frozen meat experiment which the enterprise of our Australian cousins has started. The steamer *Strathleven*, which left Sydney and Melbourne in November, arrived in the Thames last week with a large quantity of meat—some thirty-five tons—and two tons of butter, which had been subjected to a particular freezing process, in which no chemicals were used. Though the ship was in the tropics for twenty-three days, no difficulty was found in keeping an average of twelve degrees of frost. We are told that when the meat came to be inspected both beef and mutton were as fresh and tender as if they came from Aberdeenshire or South Down pastures, and the butter was excellent. Sample specimens of the meat have been cooked and eaten, and judges have pronounced the mutton to be of good flavour—the beef less so. The stock was taken to market, and the quality was so approved that the mutton fetched on an average sixpence, and the beef fivepence a pound—a better price than American meat. What the paying price would be does not appear, but the importers are stated to be so well satisfied with the experiment that they propose to establish a regular service of fresh meat supply from Sydney and Melbourne. The demand being practically boundless, there is room for all. If Australia is far distant, her surplus flocks and herds are almost unlimited, and we hope the colonists will be able to compete successfully with our nearer Yankee cousins for the supply of animal food to our all-absorbing markets.

SINGULAR QUALIFICATIONS FOR CHURCH TRUSTEESHIPS.—The *Manchester Guardian* draws attention to the fact that the "Manchester Diocesan Directory and Churchman's Almanac for 1880," contains a list of trustees having the patronage of benefices in the diocese. No. 15 in the list runs as follows:—"Blackpool, St. John's v.—Captain Hesketh, Southport (as patron of Bispham); the Incumbent of Bispham; John Talbot Clifton, Esq., Lytham (as owner of the Clifton Arms Hotel); the owner of the Raikes Hall; and Edward Banks, Esq., Blackpool (as owner of Lane Ends Hotel)."

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, WEDNESDAY MORNING.

SCARCELY a week has elapsed since Her Majesty came down to Westminster to open Parliament, yet already the House of Commons is flagging itself with late sittings, struggling against the obstinate tactics of the Home Rulers, and displaying well-nigh as much weariness as if it had never had a six months' holiday. Time was when the first week or two of a Parliamentary Session was a pleasant preparation for coming work. The preliminary skirmishes on the Address were got over in a rapid, business-like way, new Bills were quietly introduced, and Members drifted gradually into what Mr. Macdonald considers their bad practice of sitting up late. Now they are plunged in *medias res* from the beginning. This is rather cruel on many members who have been doing their best to lead regular lives when free from the corruption of bad company at St. Stephen's. In the circumstances, it is hardly to be wondered at that they should chafe under the yoke imposed upon them by the Irish Members; that they should fail to appreciate the charms of Hibernian eloquence at the early ante-meridian hours; and that they should almost be tempted, in view of their own sufferings, to subordinate their sympathies with Irish distress.

For this has been the theme which thus early in the Session has invoked floods of fervid Irish oratory. The Speech from the Throne does not please the Home Rulers in respect of its reference to the distress, and had it been more satisfactory the susceptibilities of these gentlemen were otherwise very decidedly aroused by the indiscreet speech of the seconder of the Address in reply. This speech, which the Ministry had entrusted to Mr. Corry, the Member for Belfast, contained not a single reference to the Royal document which should have been its theme, but was full of hearty hostility to Home Rulers. It minimised the distress; and, generally, it was a deliberate endeavour to tread on the tail of the Catholic Irishman's coat. The Catholic Irishman was not slow to recognise the challenge and nearly ever since he has been engaged in meeting it. The Government have not much to thank Mr. Corry for. The debate, thus embittered, has not told greatly to their advantage. After making all allowances for the exaggerations into which fluent and imaginative Irish members seem to be unconsciously carried by the impetus of their own rhetoric, the fact stood out clearly that Ministers had hardly been sufficiently impressed with the gravity of the crisis in the sister country, and that nothing substantial had been done to meet the anticipated want. Mr. Forster, assuming from the published papers on the subject, that stores had been accumulated to supply any dearth of food or fuel, was busy offering the Government his congratulations on Monday night, when to his surprise the Chancellor of the Exchequer had to acknowledge them undeserved. Thus it turned out that all the Government had really done was to consider what they should do at some future time, and to prepare a Bill upon the subject authorising loans to Irish landowners and to the Poor-law unions.

Mixed up, in this first week's debating, with the question of Irish distress have been the topics of Irish agitation and English electioneering. Mr. Parnell and the Marquis of Hartington (if they may be mentioned in the same line) have afforded to our legislators a topic for some lively speechmaking. In his absence the Member for Meath has been fearlessly handled. In his case the day of retaliation was distant; and but feeble efforts were made to defend him. Mr. O'Donnell chivalrously attempted to champion his friend, but beginning rather ambitiously with a reference to him as "his honourable friend the illustrious Member for Meath," the effect he produced on the House was more funny than fortunate. The candour which has characterised Mr. Parnell's criticisms on the Relief Funds in Ireland, gave Mr. Plunket material for an effective fulmination against him in the course of one of that hon. and learned gentleman's singularly polished and eloquent addresses. Mr. Parnell's colleagues seem to have recognised by their silence that the attack was made at a too vulnerable point.

Far more interesting were the disputes between Lord Hartington and the opposite party in relation to the support given by him to Lord Ramsay. In fact, the Liverpool election seems to have been influencing the conduct of Parliament all the week. Mr. Corry, in his unfortunate speech, had dragged in this subject, and challenged party retort. But what was much more important, Lord Beaconsfield, in a speech he made in the House of Lords, and speaking, as was believed, with an evident eye to what was going on in Liverpool, denounced those who allied themselves with the Home Rulers as false to their Sovereign and traitors to their country. The Chancellor of the Exchequer did what he could to drive the taunts of Mr. Corry home, and when, next night, the news came that Mr. Whitley was returned, exulting references were made by Conservative Members to what they recognised as the result of the Marquis of Hartington's tergiversation. On Monday night, or rather early on Tuesday morning, it was the turn of the noble Marquis to speak. Not only did he vindicate his own position in the most dignified manner, but, much to the delight of his own party, he exposed, in spirited style, the coquetry of the Conservatives themselves with the Home Rule cause. He demanded to know why Lord Beaconsfield elevated Mr. King-Harman, the Conservative and Home Rule Member for Sligo, to a Lord-Lieutenancy, when he knew that the man entertained the principles which the noble lord denounced as disloyal; and why, in fact, he allowed his party, through its Whips, to acknowledge in any way the allegiance of Home Rulers. Finally, he wound

up with what was, for the courteous leader of the Opposition, a scathing condemnation of the hypocrisy of such perorations as that indulged in by the Premier in his last Thursday's speech. The Attorney-General for Ireland endeavoured to draw a wide distinction between the Tory tolerance of Home Rulers and the support which he considered Lord Hartington to have given to Lord Ramsay. This was done in a smart speech, which again raised the spirits of the easily-pleased Conservatives. But the contention of Lord Hartington that Home Rulers should not even be tolerated in the Conservative camp if the Premier's denunciation was sincere, was left undisturbed by all that the fluent Attorney could say.

The appearance of Mr. Whitley to take his seat on Tuesday, was taken advantage of by the Tories to exercise their lungs in a fashion unwonted even for them. Had they stormed a Liberal stronghold, and carried off half-a-dozen Liberal seats, they could not have cheered longer or more vigorously. The Liberals bore themselves with what composure they could in the circumstances. The more philosophical smiled at the juvenile glee of their opponents opposite.

The notices given at the beginning of every session were not noticeably fewer on account of the uncertainty of the length of the present Session. Mr. Osborne Morgan was prompt with his notice to bring the burial question once more before the House. There were numerous indications of an earnest desire to do something with the land question, and the county franchise and the licensing questions were again placed on the Parliamentary programme. The Government announced among their measures one to re-enact the Ballot Act for one year only, on the plea that it would be better that a new Parliament should consider the question of making it permanent. They thus cleverly evade the difficulty of re-enacting for ever a measure which met with the determined hostility of so many of their supporters on its original introduction. They do not propose to leave to a future Parliament the duty of allocating the six vacant seats.

The House of Lords has barely been mentioned so far, for the sufficient reason there is little to say about it. The Peers have rarely troubled themselves to sit more than half an hour. Their opening night was distinguished by Lord Beaconsfield's speech, already alluded to, and a clever rejoinder by the Duke of Argyll, having particular reference to Afghan policy. The meeting of Parliament has had the good effect of eliciting some recognition of the statements that have been made about the treatment of the Afghans by one of the British commanders. Denials, not altogether satisfactory, are at length forthcoming, and some Members of the House of Commons are waiting anxiously for a detailed answer to the grave accusations that have been made. In the meantime Lord Beaconsfield, after saying that he did not believe the stories current against General Roberts, has audaciously added that the reported atrocities are like certain other atrocities, which obtained the public ear for a time, were stigmatised, and in the end forgotten. This practical repetition of his "coffee-house babble" sneer at atrocities, the reality of which has long since been amply proved, astonished the Duke of Argyll, and furnished him with some of the best material for his trenchant speech. The foreign policy of the Government in the East still puzzles the Opposition, and the Government consistently decline to show their hand. They refuse to produce the Russian correspondence found at Cabul, of which they have allowed their supporters to make so much, and they baffle the attempts of the Opposition to get at the bottom of the latest discovery, that they are negotiating with Persia on the subject of Herat.

NOTES ON THE LIVERPOOL ELECTION.

[FROM A LIVERPOOL CORRESPONDENT.]

If this election had been won by the Liberals, it would have dealt a heavy blow at the Government. The loud congratulations of the Tories are a sufficient proof that they feel they have escaped a great political catastrophe. But the ice is breaking nevertheless; and a few more such contests would serve to show the country that the Liberals this time are in terrible earnest. The poll was numerically the largest on record; and in this case there have been very few political abstainers. Out of a constituency of 64,000 voters, 50,000 went to the polling-booth. Allowing 3,000 for duplicate qualifications, and 7,000 or 8,000 for absentees—of whom there must be a large number in a seaport like Liverpool—it will be seen that very few beside the sick could have remained at home. In several of the wards the Liberals polled all their promises, and there is little doubt that the Tories did the same. When the contest first began, the Tories loudly boasted that it would depend on the general policy of Her Majesty's Ministers. Mr. Whitley promised in an address, whose brevity provoked loud laughter, to support the Government and the Church. They soon found that this tack would not suit, and taking advantage of Lord Ramsay's promise to support inquiry into Ireland's wrongs, they boldly charged the Liberal party with "veiled sedition." Nothing could well be more unbecoming than the action of the Tories in trying to drag the Throne into the arena of party conflict. Fidelity to the Throne and Constitution was printed on their caps, as if, forsooth, the party which has tarnished the Crown and trifled with the Constitution was the only one which possessed the virtue of loyalty.

These tactics, however, paid better than the simple issue which was first raised. Many Conservatives would have voted, perhaps, against the foreign policy of the Government, but they were frightened by the Home Rule scare. What Lord Ramsay had promised to do was to vote for an inquiry into the demand of the Irish

for a native Parliament; but he was as free to vote against such a Parliament as Mr. Whitley himself. This plank was introduced hastily into the Liberal platform during the course of the election. Something like it will probably form a part of the future Liberal policy; for Home Rulers have as much right to be consulted, within the bounds of the Constitution, as any other free electors. This question was, however, used as a red herring by the Tories, and was trailed incessantly across the path of the loyal subjects of the Queen.

The Tories tried the Church question; and one leading Evangelical clergyman preached a long sermon on the duty of maintaining our national Church. But Disestablishment was discreetly kept in the background, and the Liberals would not accept battle on this field, because they had better coigns of vantage from which to fight. The Burials Bill did eminent service from a Nonconformist point of view.

The Tories may be said to have done their best. They have reached the flood-tide just at a moment when it is turning. The Liberals have done better than they ever did, but they have not yet done their best. That is yet to come. As the result of their "900" organisation, they have considerably reduced the Tory majority, and have given perhaps the last blow but one to Tory domination in Parliamentary matters. The Tory majority at the last election was 3,500; on Friday it was 2,221. This is a reduction to the extent of 1,300. When the first edge of disappointment has worn away, the Liberals will pluck up their courage, and begin again. They have but to convert about 1,200 political sinners from the error of their ways in order to win a victory. In large constituencies like Liverpool this can only be done by the spread of information. In Bradford every ward has its Liberal club; and it is hoped that the central Reform Club of Liverpool, which has done such eminent service in this contest, will spread its branches through the whole town. A fortnight's hard campaign worked wonders. Lord Ramsay dropped from the clouds about two weeks before the election; but by the time the voters were hastening to the polling-booth not only was his person well known, but his principles. He will be heard of again. He has been to a hard school; has always distinguished himself by great industry and fidelity; and has evidently thought earnestly on the various problems which the Liberal party will have to solve. His lordship has a winning way, and though at present unpractised in the arts of oratory, he has all the elements which go to the formation of an acceptable and forcible public speaker. With youth, birth, frank intelligence, and earnest Liberal convictions on his side, he evidently has a promising future before him.

The Tories have won the election by Bear and the Bible. The Jingoos have been with them to a man, though Mr. Whitley repudiated the term as describing his own convictions. The publicans have thrown in their lot as usual with the Tories; and the majority may be considered as entirely made up of 2,221 publicans and their friends. It is true that Mr. Whitley made a sort of assertion in favour of Sunday closing, which doubtless amazed and confounded many of those who generally find the cash for these battles. As a Sunday-school teacher and a man professing godliness he could hardly do less. But when Lord Ramsay promised to vote straight for Sunday closing and local option, the course of the beer-sellers and brewers was very clear. It may be said that the Conservatives were particularly fortunate in their candidate. He was immensely popular with his own party; and as a religious man of courteous bearing he had made many personal friends amongst his political opponents. In Liverpool there are many lines of cleavage unknown, because unseen, by the distant observer. The deepest is that of race. Antipathy to the Irish is nursed among the English working men, whose value in the labour market is lowered considerably by the Irish element, and by appeals to religious animosity. The Orange lodges, composed of frothy and ignorant shouters for Protestantism, make a religion of the narrowest prejudices. The Tory party plays well on this chord. Meanwhile the English Catholics and the Home Rulers are driven, by stress of outward circumstances, rather than of inward conviction, into the ranks of the Liberal party. The Liberals were, no doubt, as it appears by the result, too sanguine in the expectation which they held to the last moment, of a victory; but on reflection they will see that they have lost nothing and gained much. They never worked so hard, nor, in some respects, under such favourable circumstances. The fact that their candidate was untried and unknown was against them; but the more Lord Ramsay became known the more he awakened remarkable enthusiasm, and consolidated the Liberals into one united phalanx. If the Liberals work as heartily at the general election, when the circumstances against them must be less powerful, they have every chance of scoring a victory. Such defeats as that of last week prepare the way for permanent triumphs. Toryism has been shaken in its stronghold. The Government may take what consolation it can from having escaped defeat; but looking beneath the surface of cross currents, we prophecy that the country is against them.

PASTORALS.—The Archbishop of Malines has published his Lent pastoral. It is devoted chiefly to the denunciation of the public schools. He exhorts the faithful rather to die than to send their children to these schools, which he designates as schools of apostasy. The Bishop of Ghent, in his pastoral, touches on another matter by fulminating against what he calls "the wicked journals"—that is, all the journals which do not advocate the establishment of a Roman Catholic theocracy as the ideal of good government. The episcopal condemnation does not, however, prevent "the wicked journals" from having an immensely larger circulation than their clerical contemporaries, which pass in Belgium by the name of "feuilles de sacristie."

NONCONFORMITY IN MANCHESTER.

[FROM OUR OWN CORRESPONDENT.]

MANCHESTER, FEB. 10.

ALIKE in social and ecclesiastical circles the Bishop of Manchester's marriage has been the theme of universal comment. If there is even a gleam of truth in a certain popular and well-known superstition, there can be no doubt that the Bishop's right ear must have tingled considerably during the last few days. Throughout the diocese over which Dr. Fraser has ruled for the last ten years with such remarkable ability and zeal, and, indeed, wherever his genial presence is known, men of all sorts and conditions have vied with each other in the expression of hearty and respectful good wishes on the unexpected, but welcome occasion, of his lordship's marriage. No sooner did the Bishop turn his back than everybody seized the auspicious moment, and began with one consent to speak well of him. It is, perhaps, not too much to say that every man in Manchester, without distinction of class or creed, secretly likes the Bishop, and rejoices in his present happiness with a feeling which is somewhat akin to the generous gladness of personal friendship. Frank, bold, kindly, and outspoken, Dr. Fraser, as Bishop of Manchester, is the right man in the right place; and every year accordingly that passes augments his influence and increases his popularity. The widespread interest which his marriage has excited will enable Dr. Fraser to form some estimate of the degree to which he has already established himself in the affectionate esteem of the vast population amongst whom he lives and labours. It is a truism to say that there is not a man in Manchester, lay or cleric, who works more laboriously or more persistently than the Bishop. In season and out of season, his help is never sought in vain by the promoters of any new movement for the public good. He is the life and soul of our town's meetings, and on the rare occasions when he is compelled to send a letter of apology instead of coming to help in person, a shadow of disappointment invariably falls over the audience to which such an announcement is read. No one has ever charged Dr. Fraser with neglecting his own special work; and, indeed, such a charge would be idle in the presence of the monuments of episcopal diligence which have sprung up throughout the length and breadth of the diocese of Manchester within the last ten years; and yet the Bishop has found time, ever since he has been in Manchester, to rival, if not to outstrip, the foremost of our local philanthropists in devotion to the public welfare. Dr. Fraser is not, by any means, a great preacher in the usual acceptation of the term, and his claim to the reputation of a great theologian has yet to be established. He is rather a preacher of sanctified and homely common-sense, and it appears to be his mission to reveal the application of the precepts of the Gospel to social and political life, and to claim for the poorest classes of this crowded community their rightful share in all the opportunities of culture that lie at the core of an opulent civilisation like the present. When the tidings first crept out that the Bishop contemplated a speedy entrance upon the holy estate of matrimony the public received the intimation with the lingering suspicion that the news was too good to be true. Of course, it is never too late to mend, but when a man passes sixty, still in single blessedness, it is generally, though perhaps somewhat rashly, assumed, that, so far, at least, as matrimony is concerned, his day of grace has gone for ever by. Our "blameless, vigilant, and sober" Bishop has already exemplified, with even more than ordinary exactness, all save one of the qualifications demanded by St. Paul in one who holds such an office. The marriage ring, however, has at length supplied the missing link in the chain of Dr. Fraser's qualifications, and as the Bishop is now the "husband of one wife," he may be safely regarded as "thoroughly furnished unto all good works." The Bishop returns to our midst appropriately enough on Valentine's-day, and Manchester will welcome him back all the more heartily because he brings with him his bride. Many leading Nonconformists are taking a prominent part in furtherance of a movement which aims at giving the Bishop some practical recognition of the high estimate all parties entertain of the value of his services as a public man.

Numerous district meetings, to explain the work of the London Missionary Society, have just been held in our midst. The Rev. S. Macfarlane, of New Guinea, and the Rev. W. Montgomery, of Madagascar, have been conducting meetings in Manchester and Salford during the last few weeks. Almost every Congregational church in the city and neighbouring borough has been visited by one or other of these gentlemen, and though the gatherings they have been called upon to address have not been large—the average attendance has been about one hundred—the interest awakened has been considerable, and the enthusiasm, in some cases, at least, has been very marked. The addresses given by the two missionaries were crowded with facts, and were calculated to deepen and intensify sympathy with mission work in the hearts of all assembled. Meetings such as these bring the people into close and personal contact with the actual workers in the mission field, and unquestionably do much towards the creation of a healthy and intelligent public feeling in our churches concerning the great enterprise which is thus brought so vividly before them.

It is a gratifying sign of the times to witness the avowed adhesion of so many of the young men in our colleges to the cause of total abstinence. The first annual meeting of the Manchester Nonconformist Colleges' Temperance Union was held the other evening at Lancashire College, and was numerously attended by local ministers, professors, students, and friends. The secretary stated that the object for which the Students' Union existed was simply and solely the furtherance of the temperance reformation, and that was sought to be accomplished by the advocacy, encourage-

ment, and upholding of personal abstinence in the several affiliated colleges. At present the students in three Nonconformist colleges are identified with the movement, and not only has temperance sentiment been aroused and stimulated, but also fraternal sympathy and intercourse has been materially quickened. When the Students' Union was formed, twelve months ago, there were eighty-eight young men in the three colleges (the Independent, Baptist, and Methodist Free Church) which comprise the society, and of that number seventy-one were total abstainers. At the present time there are ninety-six students in the three colleges. In the Lancashire Independent College there are sixty students, forty-seven of whom are abstainers, and forty-three are members of the Union. In the Baptist College there are eighteen students, all of whom, without an exception, are abstainers, whilst fifteen are identified with the Union. In the Methodist Free Church College there are seventeen students, and here, again, all are total abstainers, and all are connected with the Union. Thus, out of a total of ninety-six students, no less than seventy-five have openly espoused the temperance cause. It appears that during last session an honorary list was opened in connection with the Union for the purpose of retaining the sympathy and support of the members when they entered the ranks of the ministry. Twelve of last year's members are now pastors of churches in different parts of the country, and it is pleasing to know that they have all elected to retain their connection with the Union through the honorary list. The two lists together make up a roll of eighty-seven—a membership of which the Union has reason to be proud, especially when the youthfulness of the society is taken into account.

The brilliant success of Miss Margaret Scott, of Gorton College, the gifted daughter of the Principal of Lancashire Independent College, at the recent Cambridge examinations, has excited considerable interest among Nonconformists generally, especially in that branch of the Church where the value of her father's work is best known. Miss Scott, as our readers have already been informed, obtained a position which completely distanced the efforts of all other lady competitors, both on the present occasion and in former years.

SPIRIT OF THE PRESS.

THE SITUATION IN EUROPE.

THE *Saturday Review* remarks that the dim prospect of a great war has overshadowed Europe for some months, and no one who has any acquaintance with the present state of the Continent would venture to prophesy that all danger of such a war is over. But there are thoughts which may tend to reassure those who need reassuring. If Germany should deem it expedient to take the offensive against Russia, there would be serious reason for Prince Bismarck and his friends to fear that France could not look on with indifference at the balance of power in Europe being disturbed, to her lasting detriment. The French would obviously in such a case be in a much more advantageous position if they could take, or seriously threaten to take, the offensive. The ingenuity of Germany has thus been set to work to discover, if possible, some means of preventing France from assuming such a position, without Germany having to take any trouble or to spend a farthing to secure this object. The bright thought has occurred to a journal which is supposed to be "semi-inspired" that England would be a most useful tool for the purpose, and it has been gravely proposed that England should not only close every avenue by which French troops could get at Germany outside French territory, which is not, perhaps, going beyond the treaty obligations of England, but that England should protect the coasts of North Germany against the French navy. The suggestion is, from an English point of view, unworthy of discussion; but it deserves a passing notice as an indication of the direction in which the thoughts of the German war party are running. Nothing can be less warlike than the tone of opinion in Austria; while, whatever she may be doing or planning in Asia, in Europe Russia is keeping, to all appearance, as quiet as possible. Her internal troubles may reasonably engross her entire attention.

PROPOSED REFORM OF CONVOCATION.

The *Record* says it is a notorious fact that Convocation, during the period that letters of business have been conceded to it, has totally failed to produce any recommendation worth consideration, or to establish any sort of claim to public confidence. It has indulged in a vast amount of what it is no discourtesy to term antiquarian twaddle; it has striven to resuscitate a number of obsolete usages distasteful to the religious feelings and common sense of Englishmen; it has backed as far and as steadily as it could into the Middle Ages, and has resented more than once with zeal and exasperation attempts to bring its resolutions more into harmony with public feeling. Whatever "vis" it has displayed has been the "vis inertiae," so much so that some, like the Archdeacon of Middlesex, interested in its fortunes, cannot help wringing their hands over its impracticability. This consummation is deplored by some, but has been received by the general community with a complacency the reverse of complimentary. Even the Bishops deplore the unprofitable outlay incurred by printing the proceedings, if such a term can with propriety be employed where there is no progress; and grudge the tax levied upon them for this object. Certainly if Charles Lamb had lived he would have counted these ponderous tomes among his "biblia abibilia," in common with backgammon boards and the rest of his enumeration. So overwhelming have been the evidences of this hopelessness of any practical result, that recently there has been in clerical circles a clamour for the reform of Convocation. The truth, however, is that the multitude of the clergy are in the main indifferent,

while a considerable number are distinctly adverse. Still, anyhow, if Lord Beaconsfield and his colleagues could be led to imagine that the English clergy were really interested in the reform of Convocation, just at the present crisis the delusion might be serious. If the matter is to be approached, it should be after long and patient deliberation. The country at large, as well as cliques in the Church, should be duly warned and prepared. A new constitution for the Church of England should not be made subject of barter like a "mess of pottage" in the throes of party conflicts.

THE FALK LAWS.

The *Times* remarks that Prince Bismarck's interest in ecclesiastical questions has been that of a statesman, not that of a religious reformer. In May, 1873, the Falk laws were passed because the Ultramontanes, grieved with the overthrow of Austria and France, were found on the side of the enemies of the young Empire. They were identified with Particularism in Bavaria and Hanover; they echoed the protests of the Irreconcilables in Poland and Alsace and Lorraine. Prince Bismarck's fears have not proved just. The German Catholics, the laymen, at least, have shown that they are not bad citizens. They have become proud of the greatness of the German Empire. They may murmur because their prelates have been fined, imprisoned, or driven into exile; but they cannot but perceive what the Empire has done for their country. The Bavarians, who, it was predicted, would never march against France, proved themselves the bravest and most skilful of soldiers in the war of 1870. In like manner, the most stubborn Parliamentary foes of the Chancellor—the men to whom a few years ago he systematically imputed unpatriotic motives, if not flat treason—have of late zealously co-operated with him. They have joined hands with him against the Progressists and Social Democrats. The power of nationality, the strongest force of our time, has here been too much for ecclesiastical predilections. What happened in Italy when the Vatican came into collision with the desire of the people to be united under a common State, has taken place in Germany also; and the opponents of the Falk Laws would be undistinguishable from the rest of their countrymen in the event of their patriotism against a foreign Power being appealed to. The real object with which these laws were passed has thus been gained, though not in the expected manner; and if the Pope consents to recognise the Bill by which the State claims the right to control the education and the nomination of Catholic priests, all the other clauses of the May Laws which have been passed to coerce the clergy will be abolished.

MR. COWEN'S SPEECH.

The *Economist* argues that the more thoroughly Mr. Cowen's view of Russian policy in Eastern Europe is adopted, the greater will appear the shortcomings of England in giving Russia the opportunity of playing the part she did. No matter how interested or how hypocritical the action of Russia may have been, the fact remains that she is the only Power that can claim to have made a single human being more free than he was before the war in the East. The most wonderful thing of all in Mr. Cowen's speech is his defence of the Anglo-Turkish Convention. Unless he has given up reading the newspapers, he can hardly have overlooked the curiously unanimous testimony that comes every day from Constantinople—testimony which all points to the fact that, under the Anglo-Turkish Convention, the very result which Mr. Cowen deprecates has been triumphantly realised. Never was the advice or the opinion of England so openly disregarded as it is now by the Turkish Government.

THE RUSSIAN CORRESPONDENCE.

The *Manchester Examiner* observes that it is a good cry, that of Russian conspiracies in Cabul, and it serves a party purpose to encourage it; whereas, perhaps, if the truth were told, the publication of this portentous budget of letters might do more harm to the British Government than to the Czar; might show how innocent was the intercourse, how groundless the fears, how needless the invasion, and all the waste of blood that has followed; in which case it would be easy to understand the motive for its suppression. If Russia has been intriguing, the Government should let us have the evidence in their own interest and for their own defence. Those who distrust Russia in everything, and always will, blame the Cabinet for not producing the evidence which would justify their suspicions; while those who have been credulous in regard to the implicative character of Kauffmann's letters will begin to say of the correspondence as a celebrated personage said of Mrs. Harris—that they "don't believe there is no such a person."

THE LONDON SCHOOL BOARD RATE.

The *Times*, discussing the increase from 5d. to 6d. in the rate required for meeting the expenditure of the London School Board for the ensuing year, says the increase is fairly accounted for upon items which scarcely admit of economy, and we must be content to recognise the fact that the cost of metropolitan education necessarily grows with the recognition and due supply of its needs. The policy of the Board in taking a comprehensive view of its duties has often been impugned, but it has never yet been discountenanced by the ratepayers. It has a vast work to perform, vast arrears to make good, a vast organisation to create. The process is necessarily a costly one; but so long as it is not wasteful there is every reason to hope and believe that the outlay will more than repay itself in the universal spread of a sound and not too ambitious education.

The *Standard*, noting the fact that a vast increase in the number of children being educated has involved the increase of school buildings for which money has been borrowed on interest year after year, recognises in such elements of increased and increasing expenditure a necessity from which the reluctant ratepayer cannot escape, and which was imposed upon him by

the will of Parliament and the nation in the Elementary Education Act. Still, the certainty that School Board expenditure cannot be materially diminished, and must rather increase as education advances, will only whet the zeal of School Board economists.

FOREIGN ECCLESIASTICAL AFFAIRS.

FRANCE.—SCHOOL ATTENDANCE.—M. Jules Ferry, in a report on the progress of primary education during the last forty years, states that, while in 1837 the school attendance was only 752 per 10,000 inhabitants, in 1877 it was 1,281; the number of schools in that period has increased by 36 per cent., that of the public schools 75 per cent., and that of girls' schools has almost quadrupled. In 1837 there were 5,667 parishes without a school; in 1877, only 312; in 1879, only 298. In 1827 only 42 per cent. of the conscripts could read; in 1877, 85 per cent. In 1820 only 34 per cent. of brides could sign their marriage register, whereas there are now 70 per cent. In 1872 there were 70,179 schools, with 4,722,764 scholars; in 1878 there were 73,110 schools, with 4,980,650 scholars. Between 1871 and 1877 the ordinary expenditure of primary schools rose 34 per cent., and the State grants from 8,620,000*fr.* in 1871 to 15,647,000*fr.* in 1878, and close on 20,000,000 in 1880. M. Ferry urges continued efforts to eradicate the still remaining proportion of illiteracy.

DARWINISM AT THE INSTITUTE OF FRANCE.—At a recent meeting of the Académie des Sciences M. le Baron Larrey read an analysis of Dr. Bateman's book on "Darwinism Tested by Language," which communication was received by that learned body with marked attention and much interest. Baron Larrey pointed out that Dr. Bateman had transferred the subject of evolution to the domain of psychology, being convinced that hitherto naturalists had concentrated their attention too exclusively on the analogies which exist between the body of man and that of animals, or, in other words, on the purely physical, anatomical, and material characters of man, neglecting the study of the intellectual and metaphysical attributes which establish an essential difference between man and the brute. Dr. Bateman's researches, which have been so warmly eulogised by a portion of the English Press, and as severely criticised by the Darwinians, seem to have met with a most favourable reception amongst men of science in Paris, and we understand that a French translation of the work will shortly appear.

BELGIUM.—THE PUBLIC SCHOOL SYSTEM.—The debate on the Budget of public instruction was brought to a conclusion on Monday, after occupying a fortnight. Towards its close M. Frère-Orban, the Prime Minister, intervened to show once more that nowhere is there more liberty given to the Roman Catholic clergy than in Belgium, and that the only cause of their complaints is that the Government refuses to give them privileges not granted to anybody else. He told the Right that their struggle against the secularisation of public instruction, adopted as it now is in all civilised countries, can only make them the laughing-stock of Europe, and declared that the Government would know how to make the laws respected. M. Malou, the leader of the Opposition, announced that whenever his party regained power, the law on public instruction would be abrogated, and the neutral and lay school be replaced by the confessional school subsidised by the State. This he put forward as the English system. M. Frère-Orban replied at once that this is not at all the English system, under which every school, in order to be subsidised, must accept the inspection of the State; and religious instruction can be given only to those for whom it is desired. This comes to the same as what has been done in Belgium by the new law on public primary instruction. The vote on the Budget was adjourned till the 17th inst., when the Chamber will hold the first sitting after the Carnival vacation.

GERMANY.—THE FALK LAWS.—The Prussian Diet opened its proceedings on the 5th inst. with the discussion of the budget of the Ministry of Public Worship. Dr. Windthorst, the leader of the Centre party, expressed his gratification that Prince Bismarck had commenced negotiations with the Vatican, and begged him to bring the negotiations to a successful conclusion, declaring that unless peace was thus obtained the Catholics would recommence the struggle with unbroken courage. Herr von Puttkammer, the Minister of Public Worship, in reply, said that although the Government had been obliged to defend the rights of the State against the pretensions of the Church, they had never given up the hope of hostilities being terminated. A compromise could only be effected on the basis of existing Prussian legislation. An end must be put to disputes on principles, and more attention be paid to facts. In the debate which followed, Conservative deputies expressed the hope that the May Laws would be amended. Some Liberal deputies complained of the proceedings in the Evangelical Church, where the Orthodox party gains more and more influence every day, and is openly supported by the Minister of Public Worship.

AUSTRIA-HUNGARY.—CLERICALISM IN EDUCATION.—In the Austrian Reichsrath, the Clerical party, with the Bohemian Bishops at their head, have formulated a demand for an alteration of the confessional laws on schools. The result of this demand is that the party, while undermining confidence in the sincerity of their professions, have lost favour with the coalition Ministry, whom they have brought into a false position, and at the same time indicated the heterogeneous elements of which the party is composed. Thus, in the school question, the Clericals want confessional schools; the Czechs, national schools; the Poles, a more efficient State control than in the case of confessional or national schools, which might be claimed equally by the Ruthenes or the Greek Church. The Constitutional party united like one man to repel the attack intended, and, with the narrow majority at its disposal in the Lower and the large majority against it in the Upper House, the Right found itself incapable of making any radical alterations in the existing system.

ITALY.—A REQUIEM MASS for the repose of the soul of Pius IX., was celebrated on Sunday morning in the Sixtine Chapel, Rome. The Pope entered, attended by the whole Pontifical body and his Swiss and Noble Guards, and all the members of the Sacred College, the Patriarchs, Archbishops, and Bishops now in Rome, with the whole of the Diplomatic Body accredited to the Holy See, were present, as well as many of the Roman nobility and such strangers as were fortunate enough to obtain tickets of admission. The mass of expiation was sung by Cardinal di Pietro, Camerlengo of the Holy Roman Church and Dean of the Sacred College, the absolution on the catafalque being given by the Pope. Palestrina's Mass, the *Dies Ira* by Mustafa, and the Absolution by Cascioli, were sung by the full Sixtine choir.

THE LIBERATION MOVEMENT.

We report this week several meetings connected with this movement. First, there has been an admirable meeting at Huddersfield, addressed with effect by the Mayor, who took the chair, and by the Rev. Chas. Williams. Next, Mr. Fisher's tour in Devon and Cornwall has been an extremely successful one. We report further meetings, and can add that everywhere there are proofs of a greatly increased interest in the Disestablishment question, and a greatly increased determination to push it forward. Some further meetings, of which notices will be found below, have been held in other districts.

THE REV. CHAS. WILLIAMS AT HUDDERSFIELD.—On Tuesday of last week, Mr. Williams lectured here in reply to speeches that had been recently delivered by the Bishop of Carlisle, Dr. Hayman, and Mr. Stanhope, M.P. The *Huddersfield Examiner* devotes two columns to the proceedings. The Mayor (Mr. Alfred Walker) took the chair, and replied in detail, and with effect, to Dr. Hayman's attack upon the School Board system. Mr. Williams then replied to the several speakers whom we have already named. First we may quote concerning the Bishop of Carlisle:—Nor did he care to enter upon the question whether, as the Bishop of Carlisle stated, the clergy and laity of the Church of England were better educated, more learned, possessed more intellectual culture, than the ministers and laity of other Christian churches. He should have thought that good sense and neighbourly feeling would have prevented a bishop of the Establishment making such remarks. The bishop forgot the fact that if the fathers of the present Dissenters did not beat Churchmen in competitive examinations at the Universities, it was only because a tyrannical Church would not admit them to the Universities; and the bishop lost sight of another fact, that as soon as the doors of the Universities were opened to the sons of Dissenters, and they could be trained as the sons of other men were trained at Cambridge and Oxford, the reproach was wiped away. (Applause.) Nonconformists had always since stood high in the honours list, especially of Cambridge University, and only last week they received the gratifying intelligence, which he commended to the notice of the Bishop of Carlisle and his friends, that the senior wrangler of the year, the man who gained the highest honour that Cambridge had to give, was a Nonconformist—(applause)—and not the first Nonconformist by a great many who had carried off that prize. (Hear, hear.) To accuse Nonconformists of ignorance scarcely became that sweetness and light which ought to characterise the bishops. Mr. Williams afterwards touched upon the identity of the present Established Church with the ancient Church of England. Much interest was taken by Churchmen in a matter which never seemed to him to be of great importance—namely, whether there was such a thing as continuity of succession in the Church, and it was argued by the Bishop of Carlisle that the Church of England was the very same as that which St. Augustine established—"that the Church was in no sense a new invention, or, as some ignorant people said, a creation of Parliament." If the Church of England was the same as in the time of Augustine, then it was a Roman Church—for St. Augustine was a monk, sent by the Pope to England as a missionary, who owed fealty to Rome, and carried out the commands of Rome as the first Archbishop of Canterbury. Dr. Trench, Archbishop of Dublin, spoke of St. Augustine as a Roman Catholic, and said it was the monks who converted England. Therefore, if what the Bishop of Carlisle said was true, the necessary consequence was that the Church of England was at present Roman Catholic, which, of course, the bishop did not intend to prove. (Hear, hear.) The lecturer proceeded to argue that the Church of England was Roman Catholic at the beginning of the reign of Henry VIII., and he was a zealous Roman Catholic, and the Pope conferred upon him the title of Defender of the Faith, which our Queen at present holds. The Church of England was changed by Parliament itself, and he had the very Act—namely, the 1st of Elizabeth, chapter 1. If the Church be the same as that established by Augustine, then it was time that Protestant England disestablished that Church. An effective reply was given to Dr. Hayman's ignorant charges concerning the Liberation Society and the Anti-State Church Association. That gentleman reminded the audience that ten years ago there was in existence the Anti-State Church Association, which sought only to sever the Church from the State, and to leave her endowments alone; but that society, said the doctor, was now dead and buried, the Liberation Society had taken an entirely different line upon the subject of the endowments, and they hoped by adopting confiscation to infuse into their project a considerable degree of popularity. That was a statement into which Dr. Hayman crowded as many fallacies as he possibly could; there was not one word of truth in it from beginning to end. Ten years ago the Anti-State Church Association, to which Dr. Hayman referred, had no existence. It

was far more than ten years ago that the name of the society was changed from the British Anti-State Church Association to the Society for the Liberation of Religion from State Patronage and Control. Mr. Williams proceeded to deal with the impossibility of the Church reforming itself, with the Church being the "Church of the poor," (!) and other points, and concluded by saying that he thanked Dr. Hayman, for he encouraged them in the belief that the disestablishment of the Church was at hand. Replying to the remarks of the Earl of Dartmouth, the lecturer denied that the Church had treated Nonconformists with toleration, forbearance, or consideration, especially in the villages where Nonconformists were not able to help themselves, and he gave several instances of oppression by the Church, and pointed out that in all steps taken towards religious equality, such as the abolition of Church rates, the Church could not help herself, and was not very patient about it; all she did was to accept the inevitable. He spoke of the burials question, which, he said, would soon be settled, and then, in conclusion, said there were in that room, he hoped, many who would live to see the day when the State will have inaugurated perfect religious equality by disestablishing and disendowing the Church of England. (Loud applause.) The Chairman said the lecturer was ready to answer any questions. No questions were asked. The Rev. John Stock, LL.D., of Salendine Nook, proposed a vote of thanks to the lecturer, saying he had thrown a great deal of light upon the subject in a dark place, for the conduct of the denomination-ists in the late School Board negotiations showed they did not understand religious equality. What Liberationists contended for with regard to the Church was the same thing as the undenominationalists contended for in educational matters—namely, that the money of the State should not be used to teach religion to the young or to adults. (Hear, hear.) Mr. Joseph Brooke, of Reinwood, seconded the resolution, which was carried by acclamation. The lecturer replied, and proposed a vote of thanks to the Mayor for presiding. Mr. John Andrew, of Leeds, seconded the resolution, and that was also carried with enthusiasm, and after his Worship had acknowledged the compliment, the audience left the hall.

DR. MELLOR AT LEEDS.—Dr. Mellor also on Tuesday gave his lecture, entitled, "What they Say for Themselves," at the Leeds Nonconformist Union, at which there was, according to the *Leeds Mercury*, a large attendance.

MR. FISHER IN DEVONSHIRE AND CORNWALL.—Last week we gave particulars of three meetings addressed by Mr. Fisher in the West of England. Three other meetings held at Tavistock, Kingsbridge, and Plympton, and addressed by the same gentleman, were accidentally omitted. On each occasion the attendance was large; the Tavistock meeting being especially crowded and enthusiastic. In addition to lengthy reports of the proceedings which appeared in the local papers, a special report of the Tavistock meeting was issued in a separate form, and largely circulated. During the past week Mr. Fisher has continued his meetings in Cornwall.

TAUNTON.—On Monday night Mr. Fisher gave an address in the Congregational Hall, on "Ritualism: What it is and How to Deal with it." A great deal of interest was taken in the proceedings, the spacious room being well filled. The Rev. W. N. Fuller presided. Mr. Fisher's remarks were heartily endorsed by an audience composed largely of Churchmen, and the impression prevailed that the progress of Sacerdotalism in the Church would make Disestablishment a necessity. The lecturer was unanimously thanked, and asked to repeat his visit.

HELSTON.—The Town Hall on Tuesday night, was crowded to its utmost capacity, every inch of standing-room being occupied to hear a lecture, by Mr. Fisher, on "The Advantages that will Accrue to the Church and the Nation as a Result of Disestablishment." Mr. J. Best was voted to the chair. An excellent report of the proceedings, which were of an enthusiastic character throughout, appears in the *Western Morning News*. As three well-known clergymen were present taking notes, an interesting discussion was expected. In this, however, the audience was doomed to disappointment, for, though urged by the chairman, and encouraged by the meeting, they declined the combat, and the large audience had reluctantly to disperse. They did not part without heartily thanking the lecturer for his services.

BODMIN.—The meeting here, which was held on the Wednesday night, was less largely attended than former meetings, the Town Hall not being available, in consequence of its being engaged for an amateur theatrical entertainment. The chapel of the United Methodist Free Church being secured, Mr. Fisher lectured to a good company on "The Scriptural Aspect of the Church and State Question." The Mayor of Bodmin, Mr. Controller Bake, ably presided, and was, along with the lecturer, heartily thanked.

CAMELFORD.—The *Cornish and Devon Post* says:—"On Thursday evening Mr. J. Fisher, agency secretary to the Liberation Society, gave an interesting and instructive lecture in the Assembly Room, Camelford, on 'The Right of the Nation to Deal with Ecclesiastical

Endowments." The Rev. E. T. Harris was voted to the chair, and, notwithstanding the unfavourable state of the weather, there was a large attendance. The lecturer contended that in addition to the fabrics, Churchmen enjoyed property of the value of six millions per year, which they do not currently pay. Much of this had been given by men more or less pious, though the less said about the piety of some of them the better. Much of the property given in early times had been given for purposes other than those to which it is now applied, as, for instance, the praying for the dead, some even for purchasing faggots with which to burn heretics, &c.; but it had been diverted from its original uses, and might be diverted again at the pleasure of the nation. To modern endowments Churchmen had an equitable claim, but the bulk of the property was of legal creation. Tithes brought in four millions per year. Then there had been church rates, local rates, under special Acts of Parliament, and votes of large sums made by Parliament. What the law had created the law should distribute fairly. All life interests must be respected, and compensation must be given even from the bishop down to the parish clerk and sexton. The surplus, which would be very large should be devoted to purposes which will benefit all in common. The lecture was followed by an interesting discussion, and a hearty vote of thanks was given to the lecturer and chairman."

LAUNCESTON.—The last meeting of the series was held here on Friday evening, in the large room of the Institute. J. Dingley, Esq., presided, and there was an excellent attendance. Mr. Fisher's subject was "A Plea for a Free Churchyard." The lecture, which was attentively listened to throughout, was followed by an interesting but friendly discussion. It transpired that an attempt was being made to close a burial-ground that is not nearly full, in order to force upon the town Mr. Marten's Burial Act. The probability is that, as a result of this meeting, the Cemeteries Act will be adopted instead. Mr. Fisher was cordially thanked for the information he had so opportunely supplied.

OTHER MEETINGS.

BRIERFIELD.—On the 30th ult., an essay on "Disestablishment: its Benefits," was read by Mr. James Riley, at the Liberal Club, which was followed by a lively and sustained discussion. A considerable proportion of the audience were Episcopalians, who evidently have begun to see that the separation of Church and State does not involve injury to either, but will give the laity the government of their own Church. The essayist was cordially thanked, as also the chairman.

MANCHESTER.—On the 30th ult., the Rev. James McDougall, of Darwen, delivered an able and instructive lecture on "The Parish: its Priest and its Purse," in the Hall of the Lancashire College, Whalley Range. The students of the Baptist College and of the Free Methodist Institute were invited by their Independent brethren to join them in the audience. An interesting and wide discussion on various points followed, led by several students, and in which Principal E. Parker and Mr. J. F. Alexander, besides the lecturer, joined. Professor C. Scott occupied the chair; and at the close, very hearty votes of thanks were passed to the lecturer and the chairman, on the proposition of Mr. H. W. Holder, M.A., and of Prof. Marshall.

PIRDAL.—On Thursday evening, the Rev. George Duncan, of Huddersfield, delivered a lecture in the Primitive Methodist Chapel, on "Pleas for a State Church Refuted," to a good audience. Mr. Dodds presided, and said, in his opening remarks, that the subject of the lecture was very important. Mr. Duncan, on rising, was well received. The Rev. Thos. Webber, Methodist Free Church, moved a vote of thanks to Mr. Duncan for his able and eloquent lecture. Mr. George Oddy seconded the resolution, which was passed unanimously. A similar compliment was paid to the chairman, and the meeting closed.—*Deesburgh Reporter*.

DOCKING, NORFOLK.—The Assembly-room was well filled on Monday evening with a most attentive and interested audience, to hear a lecture by Mr. Lummis, on "The Gains of Disestablishment." Mr. Sands presided. Unanimous vote of thanks was given to the lecturer, and, as a first meeting, it was a great success.

WELLS, NORFOLK.—The Rev. G. B. Stallworthy presided over a good meeting here on Tuesday evening, when Mr. Lummis lectured, his theme being, by request, "Disestablishment: A Gain both to Church and State." The chairman defined the differences between Disestablishment and the Establishment, and then called on the lecturer, who was most heartily received. The meeting was highly successful.

BILLINGBORO', LINCOLNSHIRE.—On Thursday evening there was a meeting in the Public Hall of this parish, when Mr. Lummis lectured on the "History and Mystery of the Tithe Question." He was well received, and heartily applauded. No opposition was shown, but a very evident impression was evinced that the tithe question is one of the most urgent of all the questions coming up for settlement.

A CHRISTIAN PHILANTHROPIST.

We heartily respond to a request made to us to reprint the following tribute to the memory of a devoted Christian worker, who, after ten years of labour for the benefit of the poor of East London, was called away from earth at the age of 33 years. The sketch, which was communicated to the *Record*, is from the pen of the Rev. S. Charlesworth, rector of Limehouse:—

The name of Henry Nairne Dowson will long be gratefully remembered among the poor who live in the crowded district lying between the Commercial-road and the River Thames, in the parishes of Limehouse, Ratcliffe, Shadwell, and Wapping; also it will through life be enshrined in the heart of many a child and rough lad whom he has rescued from suffering and sin. His efforts were so unostentatious, and carried on so quietly and unobtrusively; in all he did he had the single eye to God's glory and the good of those he strove to benefit, shrinking from any display or public recognition of his work, following so closely in the steps of the meek and lowly Master, utterly unmindful of self. A rare union of the refined, educated Christian gentleman, and the humble, retiring, diffident, self-forgetting worker in his assigned position in the Lord's vineyard. Oh! that all East London workers in Christ's proffered cause followed the same course. Mr. Dowson commenced by associating himself with the East London Hospital for Children, one of the noblest of the charitable institutions in East London. Not only acting as a useful member of the Executive Committee, but passing almost daily much time in the wards, reading and talking to the little patients, and praying beside their cots. No visitor to those young sufferers better succeeded in calling forth their loving confidence and smiling welcome. One so Christ-like himself in purity of heart and ingenuousness of character won his way at once to the affections of the little ones. It was beautiful to see the glistening eyes, and upraised, expectant forms, as he entered each ward, with flowers or fruit, books or toys in hand. When the patients left the hospital he sought them out in their homes, and continued over them his watchful, tender care. Out of this first work grew the more self-denying and more arduous labour of gathering rough lads and ragged children from the streets, to attend Bible and evening instruction classes. Visiting them also in their homes, interesting himself in obtaining employment for those who could work, and endeavouring in every way to lift them up out of their demoralised condition, by elevating their thoughts and feelings, and improving their social position. The rough lad who came to tell the writer of the death of Mr. Dowson, remarked with emotion, "He was the best friend I ever had;" a testimony which so many others could bear. It is not practicable in a brief obituary notice to enumerate his many labours of love, his large deeds of benevolence—the record is on high; suffice it to say, he lived for and in his work, and he passed away to his heavenly reward in the midst of it, and probably prematurely through his incessant labours, and it is to be feared his self-privation, for the sake of his work. Three and a-half years ago he retired from his business occupation on a slender income, that he might entirely devote himself to the special work he felt the Lord had opened before him. In his visits to the hospitals of East London, and to the houses of the destitute poor, he had been led to notice how there was no suitable provision made for incurable crippled children who, after being discharged from the hospital, were left to pass a hopeless, helpless life of squalid misery in the dull, close rooms of their miserable homes, often looked upon as useless burdens there, and cruelly treated and neglected. His heart bled for and yearned over these suffering ones, deprived of all that can make existence a life to be enjoyed. He made their sad case for a long while a subject of earnest prayer to God, and at length, entirely at his own risk and on his own responsibility, hired a convenient house in Narrow-street, Limehouse, the windows of which in part overlooked the river. He adapted the house and furnished it with much careful taste and judgment. On the 1st January, 1879, a small number of Christian friends were convened to open this "House of Rest for Suffering Children," and to dedicate it to the service of God with prayer and praise. The work of love prospered, for the founder's motto was, "Have faith in God." On the first day of this year the friends were again convened in praise and prayer, to thank God for His past favouring blessing, and to open another ward. One of the little sufferers was then lying dead in the house, one whom a drunken parent had kicked downstairs, rendering him a helpless cripple for life. The House of Rest had not only sheltered him for a year, but there he had been led onward to seek and reach the endless rest above. A few days after his loved benefactor laid the poor maimed body in the beautiful quiet cemetery at Walthamstow, the last active deed almost of his now nearly spent strength and life. The day after an illness set in, and in less than a fortnight his gentle, loving spirit entered into the joy of his Lord; that Lord who had lived in his heart, who shone in his life, to whom and for whom he had tended those little suffering ones, giving up all the pleasures and gains of the world. His loved remains were carried into Limehouse Church, where he had so long worshipped, amid a sorrowing throng, composed of the lads whom he had taught and their parents, and of the many friends who loved and valued him for his works' sake, the coffin being covered by the same pall which had three weeks before been laid over the coffin of the crippled boy. "I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

An esteemed correspondent, who was well acquainted with the deceased, adds:—"Mr. Charlesworth does not mention what, perhaps, he was not aware of, that Mr. Dowson owed the inspiration of his life to the example of the late Edward Denison, M.P., who, several

years since, lived and worked among the poor here in the same noble spirit, and to Mr. and Mrs. Hickford, the founders of the Children's Hospital at Shadwell. This Mr. Dowson told me at the outset of our acquaintance, and as the harvest here is plentiful and such labourers are few, I do hope that his own beautiful life (to our thinking so abruptly closed) may be the means of raising up others to 'go and do likewise.'

THE LATE MR. JONATHAN FLETCHER.

We have to record the death of Mr. Jonathan Fletcher, of Pentrich Mills and Asher Fields, Derbyshire. "Mr. Fletcher," says the *Derby and Chesterfield Reporter*, "belonged to a class in which England was specially rich in the days of the Commonwealth, and from which Cromwell drew his Ironsides. Intelligence, manly independence, and incorruptible integrity were among his distinguishing features. The foundation of his character was strength; but with the strength was combined the grace of a tender sympathy and of a large wisdom. He was a man on whom weaker men leaned, and to whom they instinctively resorted for counsel and advice. He was widely read, and took a deep and practical interest in public affairs, forming his own opinion and backing it with reasons. For many years, and up to the time of his death, he was a member of the Belper Board of Guardians, and was greatly respected by his fellow-guardians. Politically he was a staunch Liberal; ecclesiastically he was a Nonconformist and a Congregationalist, and was a warm and liberal supporter of the Congregational Church at the village of Fritchley, near Crich, which he and his family attended." The death took place on the 28th ult., and on the 31st ult. the remains were interred in Pentrich churchyard, where his ancestors of many generations sleep. Before the funeral cortege left the residence of the deceased, a short religious service was conducted by the Rev. W. Crosbie, of Derby, for many years an intimate friend of the family. The service at the church and at the grave was conducted by the Vicar of Pentrich, the Rev. W. F. Leadward, M.A. Mr. Fletcher leaves behind him a widow and nine children. His sons are grown up, and will carry on the business as farmers and millers; and in all the higher things they are walking in the steps of their father. A funeral sermon was preached at Fritchley on Sabbath evening, Feb. 8th, by the Rev. W. Crosbie. The chapel was crowded, large numbers having come from the surrounding villages, and hamlets, and farmsteads, to testify their deep respect for one who had been an example of righteousness and a pillar of strength in the neighbourhood.

MR. A. FORBES ON MISSIONS.

In one of a series of discourses on the early English missionaries, delivered on Sunday evening by the Rev. Dr. Campbell in Horton-lane Chapel, Bradford, reference was made to a passage in a recent letter from Mr. Archibald Forbes to the *Scotsman* respecting missionaries in general. Dr. Campbell said:—I am not wandering from my subject when I enter my strongest and most indignant protest against one of the most virulent attacks which has ever been made upon Christian missionaries, and the work in which they are spending their lives. This attack has been made in a letter to the *Scotsman* newspaper by Mr. Archibald Forbes—a man who has won an honourable reputation in one department of public service. Unable to carry the weight of a great and well-deserved popularity, he has made a foolish and fanatical denunciation of all Christian missions to tribes satisfied with and in the enjoyment of their native religions. On the basis of the very small information it is possible for him to possess on such a topic, and of the alleged misdoings of one or two missionaries who have crossed his path (and we must reserve our judgment most carefully as to the justice or truth even of these *ex parte* charges, made in a manner so reckless and in a spirit so rash and prejudiced), he condemns all missionaries, and would prohibit all missions to these Pagan tribes. The man is culpably ignorant if he does not know that the work of Christian mission has passed clear and far beyond the risk of being injured by such slander, or even by opposition directed to the same issue, but uttered with more becoming regard to the dictates of decency and truth. Why, sirs, we stand surrounded by proofs as infallible as Gospel evidences that the work of Christian missions is in every sense a beneficent and fruitful factor in the modern progress and the actual happiness of this world. To relax still more, if that were possible, to undo these works, would be to turn back the shadow on the dial of a world in great part groaning under the evils which the Christian missionary has mitigated and greatly removed, wherever his foot has trod. It is pitiable, most pitiable, to see a man with such small pretensions to be a judge on such questions, putting his ban on the noble army of martyrs, whose works do follow them—men and women of whom the world was not worthy, and whom it is the injurious distinction of this modern time to treat with such indiscriminating contumely and blind rage. Brethren, I charge you in the name of our patriot fathers, who wrought out at a

countless cost our liberty to be missionaries for Christ in our own country; who have won for us that liberty in our own India and West Indies, once resolutely denied; in the spirit of the nation that would not keep in its hands the gains or touch the fetters of slavery, except to break them and cast them into the depths of the sea; which scoured the ocean for many a year to catch and punish the man-stealer and purveyor of slavery—I charge you in your influence as citizens to demand that wherever English authority or influence exists, men may be free, under the conditions of common law, to enter and persuade men to come to Christ, the Redeemer of men. If the merchant of earth's merchandise may go and be protected, surely the merchant seeking the goodly pearls of human souls must not be forbidden. This is the plea of liberty, that mankind, our brother in every nation, may come to the Father in Christ, and may persuade their brothers to come too and walk in the light of the Lord.

"BEAUTIES OF BEACONSFIELD."

UNDER the head of "Beauties of Beaconsfield," the *Liverpool Mercury* has published the following selections from the speeches and writings of the Premier, which will be read with interest just now:—

POLITICAL MORALITY.—"There is no act of treachery or meanness of which a political party is not capable; for in politics there is no honour."—*Vivian Grey*.

CONSERVATISM.—"It seems to me a barren thing, this Conservatism, an unhappy cross-breed; the mule of politics that engenders nothing."—*Coningsby*.

A CONSERVATIVE GOVERNMENT.—"Dissolve if you please, the Parliament you have betrayed, and appeal to the people, who, I believe, mistrust you. For me there remains this at least—the opportunity of expressing thus publicly my belief that a Conservative Government is an organised hypocrisy."—*Speech in House of Commons*.

A SPIRITED FOREIGN POLICY.—"It is a policy of perpetual meddling in every part of the world, occasioning disturbances which cause expense, and consequently lead to increased estimates. I am told that this is a very spirited policy, that there is nothing like making the influence of England felt, and that there is nothing of which an Englishman should be more proud than to feel that he is like a Roman citizen in every part of the world."

How can you look forward to getting rid of the income tax unless you exercise strict control over the conduct of the Government with respect to interference in foreign countries?—*Election Speech in Bucks.*

CIRCUMSTANCES ALTER CASES.—"There is no doubt a difference in the right honourable gentleman's demeanour as Leader of the Opposition and as Minister of the Crown. But that's the old story: you must not contrast too strongly the hours of courtship with the years of possession."—*Speech in the House of Commons*.

NOTHING DIFFICULT TO A GREAT MIND.—"I could settle the Eastern Question in a month if I were disposed."—*Tancred*.

PERSONAL GOVERNMENT.—"Something has arisen up in the country as fatal in the political world as it has been in the landed world of Ireland—we have a great parliamentary middleman. It is well-known what a middleman is: he is a man who bamboozles one party and plunders the other, till, having obtained a position to which he is not entitled, he cries out, 'Let us have no party questions, but fixity of tenure.'"—*Speech in the House of Commons*.

"If this House (of Commons) loses its hold over the executive of the country, what happens? we fall back on a bureaucratic system, and we should find ourselves, after all our struggles, in the very same position which in 1640 we had to extricate ourselves from. Your administration would be carried on by a Court minister, perhaps a Court minion."—*Speech in the House of Commons*.

A "SCIENTIFIC FRONTIER."—"Could a boundary possibly be devised more perfect and safe than the boundary our Empire possessed before the invasion of Afghanistan?"—*Speech on Afghan War, 1843*.

RESPONSIBILITY OF DECLARING WAR.—"I think it requires an unmistakable expression of feeling on the part of the nation before you can determine that its honour is concerned; and it requires on the part of the Minister great sagacity, great knowledge, and the possession of the highest qualities of a public man, before he can decide even that the interests of England are concerned in each case."—*Election Speech*.

A TURBULENT POLICY.—"With no domestic policy, he is obliged to divert the attention of the people from the consideration of their own affairs to the distractions of foreign politics. His external system is turbulent and aggressive that his rule at home may be tranquil and unassailed. Hence arise excessive expenditure, heavy taxation, and the stoppage of all social improvement. The general policy which I would enforce at this juncture may be contained in these words—honourable peace, reduced taxation, and social improvement."—*Election Speech*.

A RECKLESS MINISTER.—"When his financial embarrassments commence he is perfectly ready to draw upon posterity. He is

establishing a precedent which, if sanctioned by the House, will allow him to engage the expenditure of the country in worthless purposes of any sort with impunity."—*Speech in House of Commons*.

IMPORTANCE OF SOUND FINANCE.—"If you allow your finances to be sapped and weakened, you are at the same time weakening the prime source of your authority."

If you have omitted the greater, or at least the principal, source of your power—namely, a sound state of your finances—you may find that you have omitted a most important element of that influence abroad, and that security for maintaining it, of which we have heard so much."—*Speech in House of Commons*.

GOOD ADVICE.—"Let us in this House re-echo that which I believe to be the sovereign sentiment of this country; let us tell persons in high places that cunning is not caution, and that habitual perfidy is not high policy of State. . . . Let us bring back . . . what the country requires, what the country looks for. Let us do it at once, in the only way in which it can be done, by dethroning this dynasty of deception, by putting an end to the intolerable yoke of official despotism and Parliamentary imposture."—*Speech in House of Commons*.

A FRENCH ORATOR AND PATRIOT.

LETTER FROM DR. PRESSENSE.

I SHALL devote this week's letter to the memory of the great citizen whom France has just lost. Jules Favre received his death-blow in the terrible calamity that overtook France ten years ago. He never recovered from the shock; the arrow had entered his heart and could not be withdrawn. His political enemies did all in their power to aggravate his suffering. They made him the victim of a prolonged vendetta, as it were, always striking their poisoned darts into the open wound, and seconded in their refined malice by the implacable hatred of the Clerical party, the most bitter of all.

Jules Favre bore all these outrages with calmness and patience. He could not but feel the cruel injustice done him, but his personal wrongs were as nothing to the absorbing grief that filled his heart on account of his country. He was completely struck down by it, and his haggard, pallid face was the true index of the inexpressible anguish of his soul. His voice, which had been wont to stir the heart of the nation to patriotic enthusiasm, was now but rarely heard, except when some great cause of humanity was at stake. It seemed as though, having failed to save France, he considered his political work at an end.

It is not necessary for me to remind your readers in detail of his public career. It is identified with the history of French liberty for more than forty years. Jules Favre completed his law studies just as the Revolution of July, 1830, broke out. He was the true representative at that time of the generous and brilliant youth of the Restoration, which supported with its ardent sympathies the champions of public liberty, and which was prepared to shed its blood in their defence in the Three Days' conflict.

During the reign of Louis Philippe, Jules Favre occupied an important place in the Republican party, though he took no share in its violent outbreaks. He was satisfied with defending his friends in the courts of justice.

It was during this part of his career that Jules Favre developed his marvellous power as an orator. He possessed naturally the gift of utterance in a very high degree. It is as true of the orator as of the poet—*nascitur non fit*; art and culture can polish, but not create the diamond. But there are some natural gifts which display themselves at once in all their brilliance. This was not the case with Jules Favre. He attained eminence as an orator by a toilsome ascent. For many years he constrained himself to write his speeches, and often to write and re-write them. In this way he acquired that exactness and perfection of language in which he had few equals. It was well known that when he rose to speak, his extempore utterances were invariably so correct that he had no need to revise the proof. His musical voice gave full effect to his lofty periods, which were all unfolded with masterly order. It seemed as though, when he spoke, he were only weaving a chain of flowers; and yet in the end his opponent found himself bound about by links of irrefragable argument, clenched at last by a few strong and telling strokes. Jules Favre became a master of irony. Even before entering Parliament he had achieved a very important position at the bar, to which he always continued to devote himself. His defence of Orsini is a masterpiece of forensic skill. It was in the tribune of the Constitutional Assembly and of the Legislative Assembly, after the Revolution of 1848, that Jules Favre began to display his great powers as a political speaker. As the monarchical and clerical reaction became more pronounced, he took his place more and more decidedly with the Left, though he never lent any encouragement to the Utopian visions of the Socialists. In the warmth of discussion his keenness and brilliance as an orator were peculiarly conspicuous. On the 2nd of December he was ready to take up again his weapons of July, 1830, and would have gladly

defended with his life the violated Constitution. He did all in his power to organise measures of resistance.

After the triumph of the *coup d'état*, he devoted himself exclusively to the duties of his profession, till the electors of Paris raised him again to the Tribune. It is impossible to narrate the part taken by him at this time. Rising victoriously above conditions the most unfavourable to an orator, addressing an assembly which, for the sake of the abundant pasture at its command, the Government was able to lead like a flock of sheep, he never faltered for a single day in his conflict for the right. Everything was changed when the Empire ventured on the imprudent step of again giving publicity to the debates. Jules Favre and his rivals then addressed themselves directly to the country. No one did more effectual service than he in rousing it to new vigilance; throughout this stormy campaign his words infused energy and courage into the nation. His eloquence became increasingly powerful; his most deadly thrusts were so well covered by the skillful mode in which they were presented, that they struck home before there was time to foil them by any disciplinary measures. They were so carefully prepared that they seemed unpremeditated. This was the zenith of Jules Favre's public fame. The whole Liberal party supported him; he was admitted with acclamation to the French Academy. We have already said what he was during the hour of his country's supreme sorrow. He, with his colleagues, made the most strenuous efforts to maintain civil peace by urging on war to the death with the foreigner after the refusal of the armistice. Jules Favre had a great heart. He was absolutely disinterested. All his old colleagues will bear the same testimony to his utter indifference to any considerations affecting merely his *amour propre*, and to his readiness to retire from office whenever it seemed that by doing so he could best serve the true interests of his country. The manner in which his enemies have magnified some unhappy incidents in his earlier private life, has always filled us with indignation. He had a profoundly religious soul. There was a time when he was not insensible to the charms of the Catholic religion in its poetical aspect. This spell, however, was quickly broken, but he always remained a firm believer in spiritual religion.

He protested steadily against the negation of God and of the soul; materialism appeared to him to threaten serious danger to the democracy. He was much concerned about the moral direction which might be given to the democracy of our days, which, like every society which is to live, needs some higher principles to guide it. He gave very clear expression to this thought in a lengthened article which appeared in the *National* in 1877 on the subject of my "History of the Early Years of Christianity." In this he shows how deep is the respect he entertains for the Gospel. Without attempting anything like a doctrinal definition of it, he distinguishes it carefully from the transformations to which it was subjected in the course of time, and especially from the Ultramontanism of the day. He believed, like Quinet, that a religious revolution was the necessary supplement of the political; and though he never entered into any discussion of doctrines, he leaned more and more to the belief that the form of religion most favourable to democracy was one akin, in some measure, to the great movement of the Reformation in the sixteenth century. He evidently desired to express his adherence to Protestantism by the clause in his will asking that a Protestant pastor might conduct his funeral service.

Pastor Passa paid a worthy tribute to him in the Temple at Versailles, where Jules Favre had often been his attentive hearer. Liberal France says with one voice, "Peace to his noble memory." E. DE PRESSENSE.

THE REV. GEORGE DRURY, OF AKENHAM.

In our issue of January 29th, we briefly summarised the report of an action brought by the above-named clergyman, in the Ipswich County Court, against Mr. James Rose, the parish churchwarden, a gardener, of Claydon, for rent due at Michaelmas last. Mr. Rose, as a set-off, made a counter claim for repairs to the church, for which he said he had not been repaid. But the judge having ordered the payment of the rent, suggested that the defendant should bring a fresh action against Mr. Drury for the sum claimed. The solicitors of the rector, in the belief that we have misunderstood the case, wish us to state—first, that Mr. Drury had shown his tenant every indulgence as to the overdue rent; secondly, that until the issue of the summons Mr. Rose never made any claim against Mr. Drury for money expended on the church, and, it is alleged, not only was he unable to substantiate his claim in court, but that he has in fact no such claim, but has received, by subscriptions and otherwise, more than he has expended; and, thirdly, they request us to state that out of an expenditure of £78 2s. 4d. upon the repairs referred to, Mr. Drury himself has contributed £54 10s. Though these statements do not appear in the confused local report upon which our paragraph was founded, not having any desire to do injustice to Mr. Drury, we give them on the authority of his solicitors.

EPILOGUE OF NEWS.

DOMESTIC.

THE Queen, after opening Parliament on Thursday, returned to Osborne on Friday, and is expected at Windsor on the 18th inst.

The Marquis of Salisbury has had a slight relapse, and his departure from Hatfield is necessarily postponed for a few days.

It is stated that the Duke of Abercorn will be appointed by patent as Chancellor of the Royal University of Ireland. The Senate will be composed of eighteen Protestants of all denominations and eighteen Roman Catholics. With them rests the choice of a Vice-Chancellor, and it is believed that Lord O'Hagan will be selected.

The death is announced of Mrs. Nightingale, of Lee Hurst, Derbyshire, aged 90, the mother of Florence Nightingale, the Crimean heroine.

It is stated that the Select Committee on Unreformed Corporations is prepared to report in the direction advocated by Sir Charles Dilke in his speeches in Parliament on this subject.

It is said that the Empress of Austria pays £1,000 per month for Lord Longford's hunting seat in Ireland, and that she has spent £2,000 on improvements.

The Rev. Henry Moule Hill, Vicar of Fordington, Dorset, died last week. His name was closely identified with the cause of sanitary reform, he being the author of several pamphlets on drainage, water supply, and the inventor of the dry-earth closets. He had reached the advanced age of seventy-nine. He was a staunch teetotaler, and on one occasion refused to drink wine with his bishop.

The Great Northern Railway Company having recently determined to provide dinners in their express trains to and from Scotland, a clause was inserted in their Bill for the present Session enabling them to supply wine and other liquors to travellers who should avail themselves of this accommodation. On Friday, however, the directors received deputations from three temperance organisations who urged objections to the clause, and the Board consented to its withdrawal.

At a meeting of the shareholders of the London and Westminster Bank on Friday it was resolved to register the undertaking as a limited company, and to increase the capital by the issue of £100 shares to the extent of £4,000,000.

The Budget of the London School Board, which was presented on Wednesday, showed that the Board had, during the current year ending March 31st, educated 4,500 more children than they had expected. They calculate upon having to spend £4,190 less next year upon industrial schools, as there are fewer children to be sent to such institutions. The Board has borrowed £3,609,041 for the purchase of sites and the building of school-houses; and interest and repayment of capital for next year will amount to £176,569. The number of children at school exceeds 200,000, at a cost of £1 14s. 3d. per head. The total expenditure of the Board for the present time, up to March, 1881, is estimated at £643,791; and for this sum precepts upon the rating authorities were ordered to be issued.

The late Mr. Thomas Wrigley, of Timberhurst, Bury, has left several large bequests. The following is a complete list of the public bequests:—Owen's College, £10,000; Manchester Grammar School, £10,000; General Hospital and Dispensary for Sick Children, Pendlebury, £10,000; Royal Albert Asylum for Idiots and Imbeciles, Lancaster, £10,000; Bury Infirmary-Dispensary, £10,000; Railway Servants' Benevolent Fund, £10,000; British and Foreign Unitarian Association, £5,000; North and East Lancashire Unitarian Missionary Society, £5,000; Unitarian Chapel, Bank-street, Bury, £5,000.

It seems that the idea of erecting a memorial of the late Prince Imperial in Westminster Abbey has not been abandoned after all, and that the statue by Mr. Boehm is almost ready to be set in the place designed for it. But before the work is actually completed another effort will be made to bring pressure on Dean Stanley to withdraw his consent, and a memorial in that sense is now being signed by many influential persons who hold that a political blunder would be committed if we gave national recognition to the Bonaparte family in the manner proposed.

Further correspondence respecting the affairs in Central Africa was published on Friday, ranging from December 31, 1878, to December 10, 1879. A large number of the despatches enclose extracts from the St. Petersburg press relating to the movements of the Russian troops, and the relative position of England and Russia in Asia. But the chief interest of the correspondence lies in the conversations between Lord Dufferin and the Czar and his Ministers, M. de Giers and Baron Jomini, on the report that the Russians were about to advance on Merv. The Czar assured Lord Dufferin in August that there was no intention of advancing on Merv; but Baron Jomini had previously said, "Although we don't intend to go to Merv, or to do anything which may be interpreted as a menace to England, you must not deceive yourself, for the result of our present proceedings will be to furnish us with a base of operations against England hereafter, should

the British Government, by the occupation of Herat, threaten our present position in Central Asia."

The demand for iron in America is causing unprecedented activity in that branch of export at Leith. Four large vessels have recently sailed, with over 5,000 tons of pig iron and rails for New York. Within the past month 15,000 tons of iron have been exported from Leith, and thirteen vessels are chartered at present to load iron and rails for American ports. Freight rates have risen from 6s. to 15s. in a few weeks.

The Agricultural Society of the county of Cork have appointed a committee for the purpose of making experiments with regard to potato culture, with the view of recommending to the agricultural class the best description of seed for planting, and the best class of manure.

The price of wheat last week was 44s. 2d. per quarter, and the price of barley was 36s. 10d. The amount of wheat sold was 37,315 quarters, and the amount of barley sold was 63,354 quarters.

The experiments with the 38-ton *Thunderer* gun were brought to a close on Tuesday, the result being a complete vindication of the theory that the bursting of the companion gun in the Sea of Marmora was due to double-loading. The gun was first loaded with a battering-charge of 110lb. of powder and a 700lb. Palliser shell, and then with a second charge of 80lb. and a cannon shell of 600lb., the usual wad being rammed home with each charge. On an inspection of the weapon after it had been fired, it was found that the muzzle had been blown off in almost exactly the same place as that of the companion gun. The conclusion that the latter was burst by a double charge accidentally inserted is therefore irresistible.

FOREIGN.

The Republicans have scored an important victory in the French Senate in the election of Dr. Broca as life Senator by a majority of 140 to 132. The majority is certainly not large, but the various fractions of the Right and Centre Parties combined against Dr. Broca, supporting M. Betoland, a Republican of so very moderate a type that it was hard to distinguish his political hue. M. Jules Simon and M. de Broglie were both among his supporters.

The French papers continue to discuss, but with proper caution, the proposed increase of the German army. The military papers urge a similar increase in the French army; other papers compare the present state of affairs on the Continent with that which existed in 1866 prior to the war with Austria; while some journalists see in the proposed increase of the army in Germany and the journey of the Crown Prince of Prussia to Italy a mighty scheme hatched by Prince Bismarck for isolating France and Russia with the view of gobbling them up separately at the proper time.

The trial of Otero for the attempted assassination of the King of Spain was commenced at Madrid on Saturday. The defence set up for Otero was that he was weak intellect—if not a lunatic, little short of an idiot. He has since been convicted and sentenced to death.

The Constantinople correspondent of the *Daily News* sends the following curious story with reference to the book against the Moslem religion which Sir H. Layard charges the Turks with having inserted in Dr. Koelle's bag:—"The book is one of a number sent to Constantinople sixteen years ago. The Bible Society's agents refused to receive it, on the ground that it spoke in disrespectful terms of Mohammedanism. The package was therefore left at the Custom House. Shortly after, a man was observed at the Stamboul Bible Society's house to be placing some books secretly on a shelf. When he went out these books were examined, and found to be copies of the objectionable work. They were immediately removed. This was in 1864. Next day the zaptiehs entered the building to make a forcible search, and immediately proceeded to the shelf in question. Finding the books had been removed, all interest in the search ceased. The books are evidently kept on stock for occasions like the recent one." Our contemporary commenting on this singular story remarks:—"It is a curious illustration in a small matter of the quiet pertinacity which the Turks show in all matters, that they should have kept a copy of this book for sixteen years, to be used against the obnoxious missionaries upon a fitting opportunity."

A *Daily News* telegram from Larnaca says that the cattle plague is increasing in Cyprus, and that inspectors have been appointed to visit each village. In the Famagusta district, owing to the dearth of forage, the cattle are dying of starvation. The seed barley distributed by the Government is being sold by the peasantry to pay the taxes.

The Rome correspondent of the *Pall Mall Gazette* states that the health of the Pope is causing anxiety to his physicians. His Holiness is suffering from shivering fits and great prostration. He, nevertheless, persists in pursuing his usual occupations.

The Constantinople correspondent of the *Daily News*, in a lengthy letter on the situation in Turkey, says that matters there have become exceedingly grave, and that English influence is at its very lowest possible ebb. Until quite recently the Turkish attitude was one of passive resistance only. It is now one

intended to show by acts that Turkey will not be dictated to. The Porte will not have reforms, and is taking every effort to show that it will not be led in the way of civilisation by English advice. Still more emphatic statements to the same effect are published in the *Ministerial Standard*.

The *Daily News* learns by special telegram from Rangoon that the Burmese Ambassadors have officially announced that their Government has conferred full powers on them to conclude a new treaty with the British Government, and requesting permission to proceed. Meanwhile the Ambassadors remain at Thayetmyo.

A telegram from Cape Town states that General Clifford has been appointed to the military command of the Transvaal, and that Sir Garnet Wolseley has returned to Natal.

The Philadelphia correspondent of the *Times* says that Mr. Edison has not yet been able to get his electric light into practical operation, and the failure to do so is causing much criticism. It seems that the vacuum lamp develops an obstinate tendency to admit air, which is fatal to the durability of the carbon loop, by which the light is emitted. Until this difficulty is surmounted the lamp will be useless for ordinary purposes. Meanwhile the Edison Light Company's stock, which a few weeks ago was quoted at 3,500 dollars per 100-dollar share, has declined to 1,500 dollars per share.

Count Münster is looked upon as the successor to the redoubtable Bismarck when, in the ordinary course of nature, the last-named statesman has perforce to abandon his chancellorship. He is gifted with great oratorical powers, and can hold his own in debate even with the dogmatic and fiery Prince, who has moulded German destinies for the last fourteen years. The advantage to Germany of having a man of peaceful tendencies at the head of its affairs during the next few years can scarcely be overrated.

A trial of some interest is about to come on before the Loughor Court of Assizes. The editor of a paper, entitled the *Atheist*, is to be tried for *lesa divinita* (offence against the Deity). Several distinguished advocates are engaged for the defence.

Mr. J. R. Green's "Short History of the English People," has reached its 62nd thousand.

The great Handel festival, which will be held at the Crystal Palace this summer under the joint auspices of the Crystal Palace Company and the Sacred Harmonic Society, has been fixed for Friday, June 18, Monday, June 21, Wednesday, 23rd, and Friday, 25th.

An Italian priest and philologist, Bernardino Peyron, has discovered in the binding of a Greek manuscript from the ancient library of St. Ambrose, on Mount Athos, two fragments of St. Paul's Epistles in the Greek text. Similar fragments at Paris have long been highly valued.

It is worth noting that a lady (Miss Alice Elizabeth Lee, of Bedford College, London) has taken the first place in the Honours division at the Winter Matriculation Examination of the London University.

THE SALTIRE ALMSHOUSE FUND.—The scheme for utilising the fund of £1,300 a year left by the late Sir Titus Salt for charitable use among the sick and aged poor resident within three miles of Saltire has now been in operation for over nine months, and an opportunity is afforded of estimating its success or otherwise. The new scheme provided that a portion of the Almshouses should be let as ordinary dwellings, and the income therefrom be devoted to other beneficent purposes; that the Infirmary, which had not hitherto been open to admit patients residing out of Saltire, should be available for cases in any part of the district within the distance named; and that, by the provision of trained hospital nurses for district visiting, the granting of allowances to deserving old people residing with their friends, and by temporary help in other necessitous cases, to render the charity as useful as possible. The returns issued in connection with the Almshouses show that there are at present nineteen inmates or married couples who receive 5s. to 10s. weekly, and twenty-two out-pensioners in receipt of like sums. In addition to the help thus rendered, many deserving poor continue to be relieved from time to time, as their necessities require. The number of cases under treatment in connection with the Infirmary has averaged a little over fifty-three per week, the highest number on any occasion being seventy-five; so that, after making allowance for those who have remained under treatment for a protracted period, about 1,000 persons have received the benefits of the Infirmary during the nine months of its existence. The provision for district nursing has been the least appreciated of any feature of the scheme, and so far it cannot be regarded as a success. The services of a trained nurse are, however, available, and doubtless this fact only requires to be better known to ensure its recitation. The directors of the Midland Railway Company have intimated their intention to subscribe five guineas annually towards the endowment fund, and £10 has been received from the Windhill Co-operative Society.—*Bradford Observer*.

GLEANINGS.

THE last instance known of originality in a marriage announcement in America is the following—"No cards, no cake, no fuss."

An Irish cadet, on being asked what was meant by the word "fortification," instantly answered, with the utmost confidence, "Two twentifications make a fortification."

At San Francisco, recently, General Grant shook 1,043 hands in one hour and eight minutes—a sample of endurance of which any public man might be proud.

"Is there much water in the cistern, Biddy?" inquired a gentleman of his Irish servant. "It is full on the bottom, sir, but there's none at the top," said Biddy.

AT A RAILWAY STATION.—"Guard, why didn't you wake me up as I asked you? Here I am miles beyond my station!" Guard—"I did try, sir, but all I could get you to say was, 'All right Maria; get the children their breakfast, and I'll be down in a minute!'"

THE CAT AND SPARROW.—"A cat caught a sparrow, and was about to devour it, but the sparrow said, 'No gentleman eats till he has first washed his face.' The cat, struck with this remark, set the sparrow down, and began to wash his face with his paw, but the sparrow flew away. This vexed puss extremely, and he said, 'As long as I live I will eat first and wash my face afterwards.' Which all cats do even to this day."

A GOOD AMERICAN HABIT.—Mr. G. A. Sala, describing an American railway journey, says:—"There was nothing to remark about the car, substantially a first-class one, save that midway on each side of the vehicle there was a small rack, in which was placed a Bible, with the printed memorandum beneath—"Read and return." I saw the sacred volume read and returned many times in the course of the journey, and this constant familiarity with the Scriptures—you meet Bibles and Testaments at every turn all over the land—should surely have a very beneficial effect on the morals of the population."

A RAPID CURE FOR COLD.—R. Rudolf reports, in the *Gazzetta Medica Italiana*, the following observation made on himself. Being seized with a severe coryza, he happened to chew one or two twigs of the eucalyptus, at the same time swallowing the saliva secreted, which had a bitter and aromatic flavour. To his surprise, he found that in the course of half-an-hour the nasal catarrh had disappeared. Some days later he was seized with another attack from a fresh exposure to cold, when the same treatment was followed by an equally fortunate result. He then prescribed the remedy to several of his patients, all of whom were benefited in the same way. He believes that this treatment is only suitable in acute cases.—*British Medical Journal*.

VALUABLE INFORMATION.—A firm of corn merchants being desirous of extending their connection in Wales, sent a traveller. The representative of the house did more business than his employers anticipated, but signally failed to obtain an order from a certain wealthy miller, who was known to patronise another establishment. "If at first you don't succeed," &c., however, was the motto of the commercial, and his visits to the white one were continued at regular intervals. On a certain day when he happened to call, he saw a card on the miller's desk, "Mr. So-and-so, F.S.A." "Do you feel like buying to-day?" said the traveller. "No, indeed," replied the wily Welshman, "I have just given my orders to Mr. So-and-so; his wheat, you see, is better than yours, because his firm belongs to the Foreign Cereal Association!" "Who on earth told you that?" anxiously inquired the traveller. "So-and-so himself," was the reply; here's his card, "F.S.A."—Foreign Cereal Association, isn't it?" "Not a bit of it," observed the traveller, who had at last regained his wonted serenity of demeanour. "Those letters mean that the poor man has been in business for himself at one time, and unfortunately became bankrupt—they simply signify that So-and-so 'failed some time ago.'" The traveller's firm have had the orders ever since.

FAITHFUL MEMORIES.—In a recent lecture on "Memory," Ralph Waldo Emerson gave some interesting facts:—"Nearly all the world's most remarkable orators, poets, statesmen, wits, soldiers, philosophers, scientists, &c., were men of tenacious memory. Quintilian had said that memory was genius. While this was true in the main, it did not always follow that men of genius possessed it. Isaac Newton was a remarkable exception. He could not remember oftentimes his own great works without trouble, and Newton's genius was undoubted. Themistocles, on the other hand, remembered everything. 'I would rather teach you how to forget everything,' was the reply. But this was wit and not reason, said the lecturer. It has been said that the affections or feelings were the greatest incentives to memory. The sense of passion led men to remember. Napoleon cared nothing for Alexandrian verse; but not one line of his army returns was ever absent from his mind. Scipio knew nearly every man by face and name in his army. Seneca could repeat 2,000 words of a poem only once heard; Mithridates, who commanded an army made up of all the nations of the globe, conversed in all their representative languages. The Prince of Orange on one occasion saw Grotius standing by, out of curiosity, during the roll-call of one of his regiments. Having heard much of Grotius's

memory, he asked him if he could remember the names which he had read. Grotius astonished the prince by giving all the names in inverse order. A great scholar had once been deprived by an enemy of a much-loved book. His enemy thought he had conquered him, but the scholar re-wrote the book from memory and defied the enemy. As a further illustration of the memory being strong where the feelings are enlisted, the lecturer said a man never forgets a debt due to himself, nor, as Dr. Johnson says, who kicked him last. John Brown, of Ossawatimie and Harper's Ferry fame, was fond of sheep farming, and had at one time 3,000 sheep, each one of which he could single out from any other flock into which it might have strayed."

TESTIMONIAL TO REV. H. J. BEVIS.

A CROWDED meeting took place at the Congregational Church, Ramsgate, on the 2nd inst., the occasion being the presentation of a testimonial to the Rev. H. J. Bevis, who has resigned the pastorate of the church, which he has held for 43 years. Mr. Jackson, Esq., presided, in the absence of General Sir William Coghlan, who was prevented by illness from attending. The Chairman, who spoke of a friendship with Mr. Bevis extending over 23 years, said the total amount of the presentation was £771 5s., all of which had been spontaneously contributed. The subscribers, about 300 in number, included three vicars in the town and two in Maidstone, and members of the Established, Wesleyan, Baptist, Presbyterian, and Jewish Churches. Mr. Spain, the senior deacon, in giving a sketch of the history of the church since its foundation in 1682, mentioned that within little more than two centuries there had been three pastorate, averaging over forty-four years each. During the ministry of Mr. Bevis, the old chapel, after an enlargement, had been pulled down, and a new one erected, which, with the school-buildings, was now free from debt. Mr. Fells, another deacon, passed in review some of the most interesting courses of sermons preached within his memory, he having attended the chapel since the age of 14; Mr. Bevis's had been a "teaching" ministry, and he had preached a cheerful and attractive Gospel. The Rev. W. Cuthbertson said, in the honour paid to Mr. Bevis, the meeting was expressing the feeling of the Congregational churches throughout the kingdom—a respect which it was in no way surprising to find was shared by other communities. In former days Nonconformity was compelled to assume a fighting attitude, and a minister at his ordination was expected to give an exposition of the great principles of his creed, and careful enough he had to be that he kept within the old lines; but that day had passed, and the old sneer, "See how these Christians love one another," had long since lost its significance. He was happy in the thought that the career of his beloved friend was not yet finished, and that his fine presence and beautiful face, indicative of the beautiful mind within, would yet be familiar to many of the churches. The Rev. S. C. Gordon rejoiced that Mr. Bevis was not retiring by reason of sickness or disablement, and trusted that the autumn of his life might be so bright as to be more fitly described as an Indian summer. Mr. Bevis, in his reply, expressed his thanks to his deacons, with whom he had never had a single note of discord; to his church and congregation from whom he had received innumerable acts of kindness; and to the members of other communities who had thus testified their regard for him. Alluding to changes which had occurred in the world of thought, social and theological, he expressed his gratification that men were beginning to speak as they were taught by the Spirit, untrammelled by hard and fast lines of doctrine. Their grandest theme would ever be Christ crucified. The proceedings were brought to a close by the Rev. J. B. French pronouncing the benediction.

A SUNDAY-SCHOOL VETERAN.

THE remains of the late Mr. Henry Hadland, Keeper of the Guildhall, whose death was announced last week, were interred at Nunhead on Saturday, in the presence of a large number of personal friends, who assembled to show their respect for one who, during a period little short of 60 years, had been a teacher in the Sunday-school of Surrey Chapel and Christ Church. The journey from the Guildhall to the cemetery was broken at Christ Church in the Westminster-bridge-road, to admit of a short service being held. The coffin having been borne into the church, where many of Mr. Hadland's fellow-labourers had already assembled, followed by the mourners, the Rev. Newman Hall conducted an appropriate service, closing with a brief address. It was customary, he said, over the coffin of a great man, in a worldly sense, for a herald to proclaim his titles. There were those who possessed ancestral dignities—those on whom honour had been conferred for distinguished services to the State; but the world had conferred no titles on persevering piety and practical godliness. And it was well that it did not attempt it. There were qualities that soared above the possibilities of worldly titles, and an attempt on the part of the world to dignify piety would cast a shadow for a time over its real honour. But there was one title they might proclaim over the coffin which contained the remains of Henry Hadland. He was a believer in Jesus, a righteous man, a child of God. While this might be proclaimed over the body of every real believer, it was not often that to this proclamation could be added that for 57 years the deceased was a consistent member of one church, 44 years an honoured elder and office-bearer of that church, 59 years a teacher in one Sunday-school of that church, 49 years of which he was the honoured, trusted, and beloved superintendent. Mr. Hadland's life was a distinguished example of patient continuance in well-doing, and he died beloved by all who knew him. The funeral pro-

cession was shortly afterwards reformed, consisting of a hearse and twelve carriages, and proceeded to Nunhead, where, but for the heavy rain, it would have been joined by a large gathering of teachers and scholars. In his sermon at Christ Church on Sunday evening, the Rev. Newman Hall made special allusion to Mr. Hadland's death. There was a crowded congregation, many of whom were mourning, while the chancel was filled with the senior scholars from the school over which Mr. Hadland so long presided. Mr. Hall chose for his text Romans ii. 7—"Patient continuance in well-doing"—marking, at the outset, that he would teach that night by example, and endeavour to illustrate Christianity in the life of their departed friend. The text brought before us three things: (1) The noble aim—glory, honour, and immortality; (2) the only method—patient continuance in well-doing; and (3) the certainty of success. After illustrating these points, Mr. Hall glanced at Henry Hadland's life from the time when, as a lad, he was taken by his father to Surrey Chapel, tracing his laborious career down to his 76th year, when he departed. In 1821, at the age of 16, he became a teacher in the Sunday-school. This deepened his religious impressions, and he was shortly afterwards received into church membership by Rowland Hill. Although he worked fifteen hours a day, he always esteemed it a delight to take his class twice on the Sunday. About this time Mr. Hadland was desirous of entering the ministry, and consulted Rowland Hill, who urged him to continue in business and go on working for Christ, which seemed the career marked out for him. He had worked in almost every good cause connected with Surrey Chapel, and afterwards with Christ Church, and mainly through his instrumentality two new ragged schools, and five new day schools had been erected and successfully carried on. He prosecuted Sunday-school work with untiring diligence for 59 years, with no reward but the joy of doing good. He had taught, said Mr. Hall in closing, three generations of children, for he lived to teach the grandchildren of those who in earlier years had listened to his instruction.

News of the Churches.

CONGREGATIONAL.

— The Rev. Dr. Allen will deliver the Merchants' Lecture at the King's Weigh-house on Tuesday next; subject—"Influence."

— The Rev. N. M. Hennessey has intimated his intention of resigning, in March next, the pastorate of the church at Zion Chapel, Hyde, near Manchester.

— The Rev. J. C. Cottingham, pastor of the Edgemoor chapel, Liverpool, has intimated to the Church that he will resign his charge on the last Sabbath in March.

— The reports read at the annual meeting of Zion Chapel, Kirkham (Rev. T. R. Davies, pastor), showed that the congregation raised for various purposes last year £236.

— A bazaar held at Fareham last week realised £145, which, with £40 subscriptions, sufficed to pay off the debt on the chapel of which the Rev. W. Champness is pastor.

— The Rev. J. Paynton, late of Mixenden, near Halifax, received a public welcome on Monday evening as pastor of the church at Wibsey. The Rev. Dr. Campbell presided.

— The Rev. H. Warner, of Stone, on the 78th anniversary of his birth, was presented by the Young Women's Bible Class, of which he is president, with an illuminated address and several tokens of regard.

— We call the attention of our readers to the announcement in another column of a bazaar to be held at Latimer Chapel, Mile End, E. (Rev. J. W. Atkinson's), on Wednesday, Thursday, and Friday next.

— New school buildings, including a lecture-hall and thirteen class-rooms, capable of accommodating 700 children, were opened on Saturday last, in connection with Providence Chapel, Middleton, Manchester.

— The Rev. F. Wagstaff, who for two years has been pastor of the church at Wednesbury, but has only recently taken up his residence in the town, received a cordial welcome at a public meeting on Monday last.

— The Rev. Eben Stevens, after a pastorate of nearly eight years at Lostwithiel, during which time the chapel has been rebuilt, has accepted the hearty and unanimous invitation of the church and congregation of Market-hill Chapel, Haverhill.

— A sale of work in connection with High-street Church, Great Horton, held on Tuesday, realised between £70 and £80, which will be put aside for repaying a loan granted when the church was built, and for defraying in part the working expenses.

— On Friday last, the new organ recently erected at Newtown, Montgomeryshire, was opened by Mr. Minshall, organist and director of the music of the City Temple, London. There was an organ recital in the afternoon, and a concert in the evening.

— The Rev. Samuel Hester has received a public recognition as pastor of Oxtown-road Chapel, Birkenhead. Among the preachers were the Revs. A. Mines, E. Pringle, R. Wardlaw Thompson, and Dr. Macleod, of the Presbyterian church, Cloughton.

— The Rev. B. Bond was publicly recognised on Monday as pastor of the church at Skelmersdale, near Ormskirk. The Rev. J. S. Drummond presided, and fraternal addresses were delivered by the Revs. W. Hewgill, W. Allen (Wesleyan), and J. Tripp (Primitive Methodist).

— The anniversary services of the Church meeting in Alredale College Hall were held on Sunday last, when the Rev. John Hunter, of York, preached on "Spiritual Culture" and "Real Belief." The congregations were large. The collections amounted to between £40 and £50.

— At the annual meeting of New Union Chapel, Portishead (Rev. F. W. B. Weeks, pastor), a cordial vote of thanks was presented to Mr. G. Corner, who had by his own liberality cleared a debt of £300 remaining upon the chapel which was erected in 1877. It was also announced that the organ, erected at a cost of £200, has been paid for, and the treasurer commenced the year with a small balance in hand.

— The American Home Missionary tells of a prosperous salesman in a large Boston house, a college graduate, with a salary of £400, who, hearing one of the secretaries of the society speak of the needs of the region west of the Mississippi, gave up his business, and has gone into one of the smallest home missionary churches at a salary of £140. He is said to be an excellent preacher, a fine organist, and a leading singer.

— The annual social meeting of the church and congregation of Lady Glenorchy Church, Matlock Bath, was held on Thursday, February 5th. A statement of accounts was read by the treasurer showing, after all payments had been made, a balance in hand of £17. It was resolved to present £15 of this to their esteemed pastor, Rev. F. E. Bellamy, as a token of good will, this being the third year in succession that the balance has been so applied.

— Salem Chapel, Great Bridge, West Bromwich, was reopened on the 2nd inst., after extensive alterations and improvements, and the addition of a new organ, the cost of which has been defrayed, with the exception of about £100. On the same evening the Rev. G. Hollier received a public recognition as pastor of the church. Alderman Bantock presided, and addresses were delivered by the Rev. Dr. J. Hamer, J. Bainton, T. G. Crippen, T. Lord, and J. H. Snell.

— On Thursday, January 29, the Church at Offord-road, Barnsbury, gave their annual tea to about 250 of the neighbouring poor, the ladies of the church and congregation presiding at the tables. After tea the pastor, the Rev. Jenkin Jones, spoke words of kindness and sympathy to the guests. The remainder of the evening was spent in vocal and instrumental music, speeches, recitations, &c. We understand that about 60 sacks of coals were sent to the houses of the most necessitous of those present at this gathering.

— The recognition service of the Rev. John William took place at Ecclehall, on Tuesday, 3rd inst. The chair was taken by Mr. S. Hughes, of Liverpool, formerly of Ecclehall. Letters of congratulation were read from Revs. W. Crobie and D. K. Higga, Alderman T. Gilman (ex-mayor), Councillor J. R. Cooke, and Mr. Key. Addresses were delivered by the Revs. S. B. Handley (secretary of the North Staffordshire Congregational Union), J. R. Webster, Alderman W. Silvester, J. P., Messrs. F. Harris, and W. B. Woolley.

— At the annual meeting of Harley-street Chapel, Bow (Rev. W. Evans Hurdall, pastor), it was stated that during the past year there have been 102 additions to the church; a debt of £280 has been cleared off; the Sunday-schools have rapidly increased, and the various other agencies in connection with the church have had a year of much prosperity. Josiah Goodman, Esq., presided, and among the speakers were Revs. J. Saunders, and James Knaggs, Messrs. W. Cook, S. Dean, J. H. Howard, W. Ross, G. W. Welton, J. G. Broadbank, and J. Morris.

— The Rev. J. R. Wolstenholme presided at the annual meeting of Zion Chapel, Wakefield, on the 27th ult. The report showed that the work of the two missions under the care of the church was progressing in a very encouraging manner, the debt upon one of the buildings having been wiped off by the end of the year. The losses in the church by death had been larger than usual. Fifteen new members had been added during the year, and fifteen had been taken away by death, transfer, and removal. The total amount raised for all objects was a little over £1,700, £700 of which was raised by a bazaar.

— The annual business meeting in connection with Emmanuel Church, Leicester, was held on Monday evening, the pastor, the Rev. L. H. Parsons, presiding. From the financial statement submitted by the secretary, Mr. Bell, it appeared that the income for the year showed not only substantial increase, but a slight excess over expenditure. With one exception every society in connection with the church has a balance in hand. At the conclusion of the statement Mr. Bell presented a purse containing 90 guineas to the Rev. L. H. Parsons as a token of the esteem in which he is held by the congregation.

— On Sunday last the anniversary services of the Sunday-school connected with Emmanuel Church, Bootle, Liverpool, were held, when Dr. Dale, of Birmingham, preached two sermons, after which collections were made amounting to upwards of £124. In the afternoon an address was given to the young people by Mr. W. Hughes. The friends there have lately completed a magnificent suite of school buildings, most complete in all their arrangements, for Sunday-school work. The operations of the school are being most successfully carried on by a large band of devoted teachers and officers.

— Miss A. M. Payson, of the Foochow Mission, speaking at a recent meeting in the United States upon the obstacles in the way of missionary effort in China, said, "The language, with its 50,000 characters, is one. Two hundred words are pronounced like letters. So many words pronounced alike lead to serious mistakes, unless a person has spent a lifetime in acquiring the language. It means to teach, to bite, and a variety of other things. A teacher told his congregation lately, as he supposed, to teach each other in Christian things, and was surprised to find that he had counselled them to bite each other."

— A correspondent of the Boston Congregationalist has published this reminiscence of the late Dr. Jacob Ide. He was among the earliest Abolitionists, and his son-in-law, Mr. Charles T. Torrey, died more than thirty years ago in the Maryland State prison, for the "crime" of aiding slaves to "escape from bondage." Asked whether Mr. Torrey was quite prudent in his operations in Maryland, Dr. Ide said he once put a similar question to Mr. Torrey, who replied, "I don't know that I was, father, but I know if you had been in my place you would have done exactly as I have done!" "And what could I say?" was the good doctor's inquiry of his questioner.

— The usual annual gatherings in connection with the church at Thame have been held. On Wednesday, January 14th, the ladies of the congregation provided tea for all the old people in the town above 60 years of age, and had the pleasure of entertaining a very large number of the aged poor. After tea suitable addresses were delivered by the Chairman (Mr. Marsh), Rev. S. Patten, Mr. L. Deverell, Mr. Loosley, and Mr. Crathern, and at the close Mrs. Johnson presented each old man and woman with a threepenny piece. The annual meeting of the Sunday-school was held on Thursday, January 22nd. 220 children were

present with their teachers, parents, and friends at an entertainment of dissolving views shown by Mr. J. W. Marsh, junior. Special prizes were given for regular attendance and good conduct. Plumcake was distributed with an orange to each child, and at the close Mrs. S. Johnson, widow of the late superintendent, presented every scholar with a suitable book. On Wednesday, February 4th, the annual meeting of the church and congregation was held. Mr. Marsh, who presided, congratulated the friends upon the fact that while all the organisations were being vigorously worked, they were free from debt. Efforts are being made to obtain a suitable successor to the late respected minister. There are 105 members in the church fellowship, and the Sunday-school numbers 220 children, with 21 teachers.

— On Monday, February 3, the services in connection with the memorial stone-laying of the new Congregational Mission Church at Flint, were commenced by a Welsh service, at which the Rev. J. Thomas, D.D., Liverpool, preached to a large congregation. On Tuesday the memorial stones were laid by Mr. W. Davies, Coroner for Flintshire, one of them being especially designed to commemorate the kindness of Mr. E. S. Hudson, chairman of the North Wales English Congregational Union, who generously presented the site at a cost of £300. The dedicatory prayer was offered by the Rev. F. Barnes, and the statement of Congregational principles given by the Rev. P. W. Darnton. Various donations were placed on the stone, including £10 from Mr. Davies, and £5 from Mr. J. Roberts, M.P. A tea-party was held in the Welsh schoolroom, where the English services have been conducted for more than three years by the Rev. D. Lantow. At night a public meeting was held in the Welsh Chapel; Mr. Davies presided. Addresses were given by the Rev. D. B. Hooks, D. Oliver, J. Davies, and others. During the meeting it was stated that the North Wales English Congregational Union had promised a grant of £50 and a loan of £50, free of interest, towards the new building. The property has been vested in trust under the model deed of the English Congregational Chapel Building Society, the committee of which have voted a grant of £25, and a loan of £100, free of interest.

BAPTIST.

— The Rev. J. R. Chamberlain, after a ministry of five years, has resigned the pastorate the church in Gray's-street, Ryde, Isle of Wight.

— The Rev. J. Gliddon, of Westdown, near Ilfracombe, having succeeded from the Independents, has just accepted a call to the pastorate of the church at Hayle, Cornwall.

— The Rev. W. L. Lang, of Ebenezer Chapel, Southsea, was last week presented with a purse containing five guineas, by the church and congregation, as a token of esteem.

— The Rev. J. E. Henderson, of Montego Bay, who has just been on a visit to the churches of this country, was to have returned to Jamaica by the mail steamer leaving Liverpool on Tuesday last.

— At a bazaar just held at Durham-road Chapel, Gateshead (the Rev. A. F. Riley, pastor), the opening ceremony being performed by the mayor—a total of £85 has been realised on behalf of the building fund.

— Under the presidency of the Mayor, the annual meeting of the church at Cavendish Chapel, Ramsgate, was last week held, when the pastor (Rev. J. D. Rodway) reported that the past year's results had been more encouraging than in any previous period.

— The Rev. G. P. Mackay, who has laboured at Mint-lane Chapel, Lincoln, with much acceptance since the resignation of the late pastor, the Rev. G. A. Brown (who on account of ill-health has gone to New Zealand), has been unanimously invited by the church to become their pastor for a period of two years.

— Mr. A. H. Baynes, secretary of the Missionary Society, has arranged a plan by which he will visit the several denominational colleges throughout the country, addressing and conferring with the students upon mission work in its various aspects. He is this week visiting Brighton Grove College, Manchester.

— In connection with the church at Stratford-on-Avon, Mrs. W. Ennals now conducts a Bible-class for mothers and servants, who cannot well attend other regular services. At the annual meeting held last week it was stated that during the past seven years the number of members had increased from five to seventy.

— On Saturday last the funeral, very largely attended, of Mrs. Watkin Rowland was held at Pontnewydd, in the burial-ground of the chapel, of which for more than half a century she had been a member. The Rev. W. Rees officiated. The deceased has left fifty-five grandchildren and several great-grandchildren.

— At a united meeting of the churches of Addlestone and Woking Station, held on Thursday evening last, an encouraging report of progress was read, and the pastor, Rev. E. W. Tarbox, received a handsome presentation in recognition of the appreciation in which his ministry during the last three years has been held.

— Under the presidency of Professor C. Scott, the Rev. James McDougall, on the 20th ult., delivered, at Lancaster College, Whalley Range, a special address to the students of three united colleges (Independent, Baptist, and Free Methodists), upon "The Parish, its Priest, and its Pulpit," followed by an interesting discussion.

— On Monday evening at the annual meeting of the church and congregation at Upton Chapel, Lambeth-road, the Rev. W. Williams, pastor, presiding, it was reported that during the year a net increase of 70 had been made in the membership, which now stands at 328. A total of £600 has been raised, including £35 for mission purposes. There are 320 scholars on the books.

— We understand that the Rev. W. Walters, pastor of Christ Church, Aston-park, Birmingham, intends retiring from the active duties of a regular pastorate in September next, owing to ill-health. Mr. Walters has, it appears, presided over the church at Aston for the past nine years, with a good measure of success, and his retirement will be hailed with regret by many throughout the denomination.

— According to this year's statistics, the denominational position in the United States is as follows: There are 1,093 associations who report 21,794 churches, 2,153,041 members, and 15,401 ordained ministers. There have been 78,924 baptisms during

the year. The increase on the preceding year, has been 20 associations, 295 churches, 447 ministers, and 31,010 members. The growth of pastors has thus been considerably in excess of the churches.

— At a largely-attended meeting of the church and congregation connected with Berkeley-road Chapel, Chalk-farm, held on Thursday last, for the purpose of bidding farewell to the pastor (the Rev. Edward Leach), on his resigning the ministry. He was presented with a purse of gold, and an address, the latter setting forth the appreciation in which his five years' services have been held, a period during which 130 have joined the church, and £1,500 has been raised in liquidation of the building debt.

— On Sunday afternoon last the officers and teachers of the school associated with the church at Twickenham (Rev. E. H. Brown pastor) presented to Mr. and Mrs. C. T. Warner a handsome timepiece, as a mark of esteem, on the occasion of their marriage. At the annual meeting of the scholars' parents, held on the 28th ult., it was stated that there are 372 scholars and 30 teachers in regular attendance, and that during the year 4,000 periodicals have been distributed. There is a "Christian Band," numbering 35 scholars, four of whom have joined the church during the year.

— The church worshipping at Eastwood, Notts, seeing the necessity of some one to labour in their midst, have invited Mr. W. Myers, of Mr. Spurgeon's Colportage Association, to become their pastor, and he commenced his labours on Sunday, February 1st. On the following day there was a public tea, at which about 60 friends sat down; after tea a Service of Sacred Song was well rendered by the children of the Sunday-school and a few friends. On Mr. Myers leaving Stapleford for Eastwood, Notts, he was presented with a handsome inkstand, as a token of love and esteem, by the church and congregation.

— A general meeting of the Manchester Baptist Union was held at West-street Chapel, Rochdale, on Thursday, 5th inst., at 3 p.m., Rev. F. Trotman (vice-president) presiding. After the transaction of important business, a paper was read by Rev. A. Bowden (Ashton-under-Lyne), subject: "The Independency of our Churches." Discussion followed. The thanks of the meeting were accorded to the writer and to the church at Rochdale for entertaining the Union. After adjournment for tea and social converse, a public meeting was held, under the presidency of the pastor (Rev. R. Lewis). After the work of the Union had been described by one of the secretaries (Rev. E. K. Everett), addresses were delivered by Revs. H. C. Field (Stalybridge), A. E. Greening (Ogden), J. Stuart (Stretford), T. Williams (Manchester), and O. Knott, Esq.

— Mr. Adams M'Call, of Leicester, who has already spent several years in Africa, has accepted an invitation again to proceed to that country as a missionary in connection with the Livingstone Congo Inland Mission, originated and chiefly supported by the Baptist Churches of South Wales. According to a statement submitted by the Rev. A. Tilly at a public meeting held on Wednesday last week, at Cardiff, the Mission was commenced in January, 1878, and during the whole of that year it supported two, and for six months, four missionaries; two others were sent out, and two stations built. The cost of the mission was £937. In 1879 five additional missionaries were sent out, and a third station has just been built and opened. During the whole of 1879, four, and since April, seven, missionaries have been maintained and two others have been sent out. The total expenditure for 1879 has been £1,903. Four additional missionaries are to be sent out next month, involving a cost of £1,200, which will provide all necessary equipments and provisions for 12 months. Towards this sum about £400 has been guaranteed. The sphere of operations is the unexplored regions north of the Livingstone River.

PRESBYTERIAN.

— We understand that the £10,000 which was left to the Aged and Infirm Ministers' Fund of the English Church, and which was thrown into Chancery, has just been handed over to the Church. The money was left by Lady Perrie, widow of Sir John Perrie, who was Lord Mayor of London when the Prince of Wales was born, and received a baronetcy in connection with that event. The money is vested in trustees, of which Mr. Hugh M. Matheson is one, and was so left that no recipient shall receive less than £50.

— The munificent bequest left by Mr. Muter for the Sustentation Funds of the English Church and the Free Church of Scotland, which also fell into Chancery, is in a fair way of being secured. Each Church will receive something like £40,000.

— Rev. Dr. H. S. Paterson has declined to enter a call from Canning-street Church, Liverpool.

— The Camberwell congregation held their annual source on Monday, Rev. J. Reid Howatt, the pastor, presiding. The hall was filled, and every report was encouraging, the total income for the year being £1,500. The debt was reduced by £800, and what remains, it is expected, will be cleared off in the course of a few months. Seventy additional seats had been put into the church, and the interior of the building had been completed. Fifty-nine new members had been added to the roll, raising the number of communicants to 303.

— In the New-road Church, Woolwich (Rev. Dr. Raitt's), on Monday, Sir Thomas Chambers, M.P., delivered the prizes to the successful competitors in connection with the Sunday-school Union. Fourteen scholars, with 4,000 children and 400 teachers, were represented, and by far the larger proportion of the prizes were gained by the children attending the schools belonging to Dr. Raitt's church.

— The London Presbytery met on Tuesday—Rev. J. M. Erskine, Moderator. Owing to ill-health, leave of absence for six months was most cordially granted to the Rev. Dr. Wright, of Southampton, and the Rev. A. Murray, of Stepney. In each case the illness was reported to be of a very serious nature, and much sympathy was expressed by members. Rev. D. MacColl called attention to the death of Mr. Robert Lockhart, founder of the Cocoa-room movement, and the Presbytery agreed to minute a sense of the Church's loss in his demise. Rev. John Matheson reported that the Rev. Mr. Lobban, an evangelist from Glasgow, had agreed to take charge of the Barmosney congregation for a year, and that a larger hall was in a fair way of being secured. Moderation in a call was

fixed to take place at Croydon on the 24th inst., and at Woolston on the 19th inst. The Presbytery agreed to ask the Synod for power to raise Wallington to a sanctioned charge, and Cambridge was recognised as a preaching station. Mr. Edgar Henry's induction at Canterbury was fixed for the 20th inst. A deputation was appointed to visit Reading on the 2nd of March, when the memorial-stone of the new church will be laid. It was announced that Sustentation Fund conferences will be held next week—in Marylebone Church on Monday, Clapham on Tuesday, and Highbury on Wednesday. The church extension report showed that during the year new spheres had been opened at Roehampton, Wallington, and Cambridge, the income being £2,213. Several promising openings having presented themselves in London, and so few congregations having collected for the fund, it was resolved to take up the matter at next meeting. Mr. John Bell stated that the Rev. H. C. Wilson, of Eastbourne, and others, were about to give practical addresses to Sunday-school teachers in London. The recommendations of the College Committee respecting the vacant chairs were read by the Clerk. The Presbytery held a lengthened conference on interdependence, as recommended by the Synod, and a committee was appointed to draw up a resolution for transmission to the Supreme Court. Rev. C. J. Whitmore presented a sad picture of the drunkenness in the vicinity of Drury-lane, where he labours, and mentioned that for every penny of charity given the recipients of the same spend one shilling in drink. He had no faith in the temperance pledge alone, apart from a work of grace in the heart. After ten years of experience, he did not know of a single instance in which a woman addicted to drunkenness was thoroughly reclaimed. At last meeting a memorial was received from the Independent congregation at Tooting, which was founded by Defoe, asking to be received into the Presbyterian Church. The committee appointed to deal with the case on Tuesday reported that progress had been made, but the final report would be presented at next meeting. Dr. Dykes gave notice of an overture asking the Synod to devise some plan for the prosecution of the study of the Word of God, and the evidence for its Divine authority by members of the Church old and young. The Synod assessment for the Presbytery was fixed at £398. Two motions by Professor Chalmers were agreed to, one requiring the Moderator to attest communion rolls at the beginning of every year; and the second requiring any one labouring steadily within the bounds to place a Presbyterian certificate on the table.

— The Newcastle Presbytery met on Tuesday—Rev. J. Craig, Moderator. A letter from the College Committee, stating the result of the late conference, was read, after which the Presbytery did not see any reason to alter their former decision, and they proceeded to make nominations for the Hebrew professorship. It was agreed to send up the names of Rev. Theodore J. Meyer, and Rev. W. Gray Elmalie. Dr. Chalmers was, on a previous occasion, nominated for the Principalship, and Rev. J. Thompson for the Barbour Chair. The Presbytery then entered into a conference on Temperance, and on the motion of the Rev. George Douglas, the Presbytery strongly recommended all under its care to discourage drinking practices, and urged the Synod to appoint a standing committee on Temperance. Moderation in a call was fixed to take place at Wark on the 22nd inst. The annual reports of evangelisation and Sabbath-schools showed considerable improvement. A commission was appointed to attend the opening of St. Paul's Church, South Shields (Rev. J. Parker's), on Monday next. It was agreed to hold a conference on the schemes of the Church, and on lapsed Presbyterians, at the next meeting.

— We are happy to be able to announce that the Rev. Dr. Saphir's intended resignation of the pastorate of Trinity Presbyterian Church, Nottingham, has been averted. Dr. Saphir has yielded to the generally expressed desire of the congregation to remain at his post. Satisfactory arrangements, we understand, have been made which will secure necessary relief to him from the pressure of work which he cannot overtake, and provide for the thorough working of the congregation with all its institutions.

— On Sunday next, the 15th inst., the college collection will be taken throughout the Free Churches of Scotland. The attendance this session at the Free Church colleges, in Edinburgh, Glasgow, and Aberdeen, amounts in all to 334, and of these, 191 are intended for the ministry of the church. Also on Sunday next a collection will be made in the Established churches on behalf of the endowment scheme.

— Rev. T. E. Anderson, of Hamilton, has decided to decline the call from Bristol.

— The congregation of Sutton, in the Liverpool Presbytery, are about to call Mr. W. H. Wright, preacher, Kilmarnock.

— Our advertising columns to-day contain an announcement for which we prepared our readers some time ago, when we stated that initial steps were forth with to be taken to establish a Presbyterian congregation in Stoke Newington. The Assembly Rooms in Defoe-road, Church-street, have been secured as a temporary place of worship, and services will be opened there on Sunday next, the 15th inst. Dr. Edmond appropriately preached in the morning, and Professor Chalmers in the evening. Other well-known ministers have engaged to conduct the services on following Sundays, and on the list are also the names of pastors of flourishing suburban and country congregations, so that a steady supply is thus guaranteed of solid, earnest, Gospel preaching fitted to attract good audiences and to give an impetus to this new cause. The population of Stoke Newington has rapidly increased during the last few years, and there is ample scope for a vigorous Presbyterian Church in that neighbourhood.

— The congregation at Streatham (Rev. John Kelly's), has lately been holding their annual meeting. From the financial report read by Mr. Stearns, the treasurer, it appears that £317 had been raised during the past year for congregational purposes. This sum is exclusive of contributions to foreign missions and other synodical schemes and local objects, and is a considerable increase on the contributions of any previous year. Encouraging reports as to the Sunday-schools, temperance work, and tract distribution, were also submitted, and suitable addresses were delivered by the Rev. John Kelly (chairman), and Mr. W. Morley, jun.

— The Bow-road Church held its fourth anniversary

a few days since, Mr. E. Wales presiding. It was reported that during the year £334 had been received for congregational purposes, and £270 towards the liquidation of debt on the church building. The pastor (Rev. J. M. Erskine) stated that the number of persons received into membership last year had been greater than during any previous year in his ministry.

— A meeting was held on Saturday, in the lecture hall of Queen's-road Church, Liverpool, the Rev. H. T. Howat, the pastor, in the chair, for the purpose of making a suitable presentation to Mr. Robert Snodgrass, a member of the church, who for a quarter of a century has been identified with the Liverpool Sunday-school Union, and is leaving this week for New Zealand.

— The annual meeting of the Fairfield Church, Liverpool (Rev. E. H. Lundie's), has just been held. The treasurer's statement showed that the total amount subscribed during the past year for all purposes was £1,717. The gratifying announcement was made that the debt incurred in the recent enlargement of the church had been entirely swept away. The reports of the various committees were encouraging. The number of children in the congregational and mission Sabbath schools was 581. The reports of the different branches of Christian work indicated much activity.

— At Anfield on Friday last the grave closed over the mortal remains of Miss Isabella Livingstone, a full cousin of the famous African traveller. In profile the deceased lady was exceedingly like the great missionary explorer. A correspondent, writing to the *Liverpool Mercury*, says:—"Many years ago Miss Livingstone left Scotland, and has since been living in Liverpool under the same roof with a sister. When she crossed the border, she did not leave her staunch Presbyterianism behind her, but, along with her sister, attended regularly, as long as her strength permitted, the ministrations of the Rev. A. B. Barkway."

— The large minority in the Brooklyn Presbytery have lodged a complaint to the Synod, against the decision of Presbytery refusing to entertain the request of Dr. Van Dyke that Dr. Talmage's charge of "moral rottenness" be investigated.

— The Liverpool Presbytery met on Monday—Rev. George Lewis, Moderator. On the motion of the Rev. Dr. Macleod, seconded by the Rev. A. M. Symington, the Presbytery unanimously agreed to nominate the Rev. Dr. Graham for the Barbour chair. Dr. Macleod expressed the hope that if Dr. Graham were elected the Synod would raise the income of the chair to £800 per annum. Dr. Donald Fraser, who was present, remarked that there was a strong desire to have the chair filled at the approaching meeting of Synod. Personally, he was a cordial supporter of Dr. Graham. Moderation in a call was granted to the Grange-lane congregation, Birkenhead. The Presbytery approved of plans for the proposed new church in Stanley-road, for the Rev. A. B. Barkway's congregation.

WESLEYAN.

— Revival services have been held at Wolsingham, which have resulted in a number of conversions. Many who had lived in habitual neglect of religious worship were induced to attend, and the influence of the work was widespread. Similar services are to be held at other places in the locality.

— The juvenile missionary collectors at Park Chapel (Sheffield, Norfolk-street Circuit) have raised £65 during the past year by the "halfpenny a week" system of collecting.

— Special services have been held in the Bingley Circuit which have resulted in many additions to the church. The Rev. J. H. Hopkins, of Bradford, Rev. Jas. Pearce, and the resident ministers conducted the various services, which were preceded by short open-air meetings.

— Successful missionary services have been held in the Manchester (Grosvenor-street) Circuit. Sermons were preached by the Rev. J. Nance and the Rev. W. B. Pope, D.D., on the Sunday, and a juvenile service was held in the afternoon. On the following evening the public meeting was held. The Revs. Dr. Funshon and D. J. Waller were the deputation, and Dr. Rayner presided. The collections were £14 above last year's.

— At Barrow an excellent lecture was recently given by the Rev. Jas. Monahan, of Dalton, on "Reminiscences of the birthplace of William Shakespeare."

— A very interesting service of song, consisting of old Methodist tunes and anthems, was given in Clarence-street Chapel, Newcastle-on-Tyne, on the 3rd inst. A band of about 30 instrumentalists assisted, and the choir numbered 120. Mr. G. Dodds, organist of the chapel, was the conductor. The Rev. W. Hirst, chairman of the district, gave an address. Mr. Robert Robson presided.

— The juvenile missionary collectors at Whitehaven raised, during the past year, about £30, a considerable increase upon previous years.

— At Castleford the amount raised last year by the juvenile collectors was £103 6s. 9d. A very successful anniversary meeting has been held, the Rev. T. Derry presiding. The Rev. J. C. Sowerbutts, of this circuit, formerly missionary in India, recently gave a lecture on the Hindoos. Diagrams, idols, &c., were exhibited.

— At Aberdeen the congregational *soirée* has been held. The reports presented were satisfactory and included the statement that a desirable manse had been secured.

— Lord Denman distributed the prizes to the successful students connected with Canal-street School, Derby, on Friday.

— Miss Marian C. Poole, who preaches and sings, has been conducting successful services in the Pattingham Circuit.

— A united farewell tea and meeting of the classes conducted by Mr. Johnson in connection with Mildmay-park Chapel, has been held for the purpose of presenting an address and testimonial consisting of a handsome inkstand and stationery-case combined upon the occasion of his leaving the chapel. The work of Mr. Johnson has been arduous and successful, some 400 members having passed through his book during the last seven years, many of whom are now occupying positions of trust in various parts of the country and foreign lands.

— The Thanksgiving Fund still continues to make good progress, and is likely to reach £250,000. The president of the Conference, the Rev. Benjamin Gregory, and the ex-President, the Rev. James H. Rigg, D.D., are rendering valuable and continual

assistance to the fund. The sums promised and paid in the different districts up to a recent date amount respectively to £230,000 and £81,738.

UNITED METHODIST FREE CHURCHES.

— The Rev. J. Lewis, of Pensance, preached the 42nd anniversary sermons of the Redruth Church on the 1st and 2nd inst. A public tea and meeting were held on Monday. The latter was addressed by Mr. Lewis, and ministers of other denominations. Mr. Harris ably presided, and the choir rendered excellent service.

— Missionary services have been held at Marazion and Mousehole, Cornwall. The Revs. E. Hall and T. Kench preached, and Mr. Ash and J. H. Rodd, Esq., J.P., presided at the respective meetings.

— The Rev. W. S. Wilkinson will remove to Newcastle-on-Tyne after the next Annual Assembly, when he will have served the Liverpool Central Circuit, four years.

— The Rev. J. R. Edwards, of Wolverhampton, preached the Home and Foreign Mission sermons at Bicester. Mr. Edwards conducted a juvenile service in the afternoon. On Monday evening the annual meeting was presided over by Mr. W. A. Ryder, and addressed by Revs. J. R. Edwards, W. Jackson (Wesleyan), J. W. Neild. Collections in advance of last year.

— A new chapel, in the Gothic style of architecture, is about to be erected in St. George's-road, Truro, at an estimated cost of £2,000. The present chapel has been sold.

— The Rev. James King, of York, has lectured in Monk Bar Chapel on Dr. Guthrie; the proceeds amounted to about £23, by which the circuit debt has been paid off.

— The Rev. W. Francis recently preached in Moor-lane Chapel, Clitheroe, on behalf of the Blackburn and East Lancashire Infirmary.

— At a special meeting of the Sunderland, Brougham-street Circuit, it was resolved that the Annual Assembly should be requested to appoint a second preacher to the circuit, notwithstanding its proposed division.

— We are requested by the Rev. Alfred Jones, of Middlesbrough, to contradict the statement made in our issue of January 29, respecting his determination to apply to be placed on the list of supernumeraries next year, and to affirm that it was sent to us entirely without his knowledge or sanction. Having recently consulted an eminent London physician, who advises him to go on with his work, it is his intention to do so.

— The Rev. J. Boyes, M.A., of Shrewsbury, has issued a prospectus for the formation of a Free Methodist Literary and Scientific Association, for the promotion of home education. It is proposed that the course of study cover four years, of three months in each year. There is no limitation to age or sex.

METHODIST NEW CONNEXION.

— Owing to the lamented death of the Rev. B. B. Turnock, M.A., the late classical tutor of the Connexion College, Rammoor, Sheffield, the President of the Conference, Rev. J. C. Watts, has, for the present, undertaken the duties of classical tutor. It is to be hoped that the President will not overtax himself and impair his health. In addition to the above duties as President and Tutor, he has the superintendency of an important circuit.

— At the Quarterly Meeting of the Southport Church the Rev. J. F. Goodall announced his intention of asking Conference to appoint him to another station in June next. It was resolved to invite the Rev. J. Gibson, of Barnsley, to succeed the present pastor of the church. Mr. Gibson has accepted the invitation.

— The enterprising spirit of the friends in the Hoyland section of Barnsley Circuit has received another illustration in the purchase of land, costing over £200, on which to erect a new chapel at Hoyland as soon as funds will allow. The site is a front one, and near the present chapel, which it is proposed to turn into a Sunday-school, with ample class-rooms. The new chapel at Hoyland-common is approaching completion, and will be opened before Conference.

— A concert, held in Zion-street Chapel, Sunderland, realised £20, which will be devoted to the Church Funds.

— At the Rochdale Circuit Quarterly Meeting, the Rev. Enoch Hall in the chair, Mr. Jas. Rhodes was nominated as representative to Longton Conference. There was an increase of membership reported, but the societies feel the severe financial strain incident to the long-continued depression. The Rev. Enoch Hall received a very cordial and unanimous invitation to remain a fourth year.

— A largely-attended circuit tea-meeting of the London First Circuit was held at Brunswick Chapel, Great Dover-street, on the 2nd inst., the Rev. S. Meldrum presiding. A copy of the Oxford Teachers' Bible was presented to each local preacher in the circuit, and a copy of Dr. Cooke's "Unity, Evidence, and Harmony of Sacred Truth" to each minister and local preacher in the First and Second London Circuits. The united ages of three venerable local preachers amounted to 245 years. These all spoke with vigour, and added much to the interest of the meeting.

— The forty-second anniversary of the "Teetotal Society" was held at St. Ives on the 2nd inst. A procession, headed by a brass band, was formed at 10 a.m., and walked to the chapel, where a sermon was preached by Rev. J. Young. In the afternoon the procession again paraded the town till 3.30, when tea was provided, after which a public meeting was held, presided over by Mr. F. Docton, and addressed by Revs. W. C. Fudge, J. Young, and Mr. J. P. Uran, of Plymouth.

— A bazaar, recently held in the Sunday-school, Hunslet-road, Leeds, for discharging a debt of £150, incurred in improving the minister's house, and beautifying the schools, realised £160.

BIBLE CHRISTIAN.

— As the fruit of special services held during the winter months in the Chatham Circuit, fifty persons have been received as candidates for church membership.

— An extensive revival of religion is reported from Keinton-Mandeville, Somerset Circuit.

— The chapel at Llakeard is about to undergo improvements at a contemplated outlay of £500, and that at Trewidland, in the same circuit, at a cost of £170.

— In the Hicks Mill Circuit more than 100 conversions have recently occurred.

LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY.—It will be seen by advertisement that the annual meeting of this society will be held at Abney Chapel, Church-street, Stoke Newington, on Monday evening, February 23rd.

BIRTHS.

DUCKWORTH.—Feb. 7, at Champion House, Coldharbour-lane, the wife of Charles Duckworth, of a son.

GIDNEY.—Feb. 5, at Canning-street, Liverpool, the wife of the Rev. W. T. Gidney, M.A., of a daughter.

COOK.—Feb. 5, at Henley Lodge, Warwick-road, Upper Clapton, E., the wife of Mr. John Cook, of a daughter.

GOULD.—Feb. 9, at Fern Bank, Loughborough, the wife of Chalkley Gould, of a son.

HOWART.—Feb. 7, at 144, The Grove, Camberwell, S.E., the wife of the Rev. J. Reid Howart, of a son.

JACKSON.—Feb. 10, at The Vale, Ramsgate, the wife of M. Jackson, of twins, boy and girl.

JAMES.—Feb. 5, at 5, Framlington-place, Newcastle-on-Tyne, the wife of Walter James, Esq., of a son and heir.

LANGTON.—Feb. 2, at Cannes, the wife of Stephen Gore Langton, Esq., M.P., of a daughter.

SPICER.—Feb. 3, at Upper Lawn, Tulse-hill, the wife of E. Spicer, of a daughter.

WALKER.—Feb. 7, at the School House, Reading, the wife of the Rev. W. Walker (Head Master), of a daughter.

WALLACE.—Feb. 9, at Shrewsbury, the wife of the Rev. J. Nisbet Wallace, of the Presbyterian Church, of a daughter.

WHEATLEY.—Dec. 23, 1879, at Ningpo, China, the wife of Edmund Wheatley, Esq., Imperial Chinese Customs, of a son.

WISMAN.—Feb. 7, at Rutland Lodge, Bitterne, Havant (the residence of Daniel Seaton, Esq.), the wife of the Rev. H. J. Wisman, of Clifton College, of a daughter.

MARRIAGES.

HETT-POWELL.—Feb. 8, at the Congregational Church, Gospel Oak, by the Rev. Professor Godwin, uncle of the bride, and the Rev. R. H. Smith, minister of the church, Henry Herbert Hett, Esq., to Matilda Maynard, second daughter of George Holt Powell, Esq., of Cedar Lawn, Hampstead-heath, London.

RAINBOW-CULVER.—Feb. 9, at St. John's Presbyterian Church, Tottenham, by the Rev. B. Fotheringham, John Rainbow, junr., to Esther Joanna (Joi), third surviving daughter of Mr. Aquila Culver, all of Tottenham.

SLINGSBY-NEILSON.—Feb. 7, at Islington Presbyterian Church, by the Rev. J. Thain Davidson, D.D., William Frederic Slingsby, Captain of the Vale of Nith, to Clara Selina, second daughter of Horatio Walter Neilson, of Islington.

SMITH-HALL.—Feb. 4, at Denbigh-road Wesleyan Chapel, Raywater, by the Rev. E. A. Telfer, assisted by the Rev. Thomas Akroyd, John Wesley Smith, of Halifax, Nova Scotia, to Sarah Jane, daughter of the late Patrick Macbeth Hall, Manager of the London Bank of Mexico and South America at Lima and Bogota.

DEATHS.

ALEXANDER.—Feb. 5, at Pinkieburn, Musselburgh, Francis Lindsay Alexander, of Bordonham, Upper Assam, sixth son of the Rev. W. Lindsay Alexander, D.D.

BULT.—Feb. 2, at Galsford-street, Kenilworth, Benjamin Edmund Bult, in his 70th year. Friends will please accept this (the only) intimation.

COLLINS.—Feb. 4, at 18, New North-road, Mrs. Amelia Caroline Collins, aged 67, of bronchitis. Greatly beloved by all who knew her. Her end was peace.

CURRY.—Feb. 4, at Aston Tirrold, Katharine Paoche Curry, wife of the Rev. Thos. Curry, and daughter of the late A. W. Palmer.

DARVILL.—Feb. 4, at 44, Malvern-road, Dalston, William James, only son of Henry Darvill, aged 35 years. Greatly lamented. Interred at Abney Park Cemetery.

HAMILTON.—Feb. 7, at the Deanery, Henry Farr Hamilton, Dean of Salisbury, in his 86th year.

KELM.—Jan. 28, the Very Rev. Edward von Kelm, Dean of Worms-on-the-Rhine, Germany, aged 78; originator of the Luther Monument at Worms, President of the Committee of the Benevolent Institution in connection therewith. Knight of five different orders pour le merite.

LAWSON.—At Brighton, Lucy Ann, widow of J. Lawson, of the Bank of England, aged 84.

NIGHTINGALE.—At York-place, Portman-square, Frances, widow of W. R. Nightingale, Esq., of Lea Hurst, Derbyshire, and Embury, Hants, aged 91.

PENNYFATHER.—Feb. 7, at 8, Cranley-place, S.W., Margaret, widow of General Sir John Lynght Pennyfather, G.C.B.

FRATT.—Feb. 2, at Upper Holloway, Charlotte, daughter of the late Rev. J. Pratt, Secretary of the Church Missionary Society, aged 74.

SMITH.—Feb. 5, at 69, Norfolk-road, Dalston, Sarah Elizabeth Smith, aged 34. With Christ, which is far better.

TABRAM.—Feb. 4, at Merriam House, Leeds, Kent, Harriet, widow of Henry Tabram, formerly of Limehouse, in her 83rd year.

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1 superior quality Axminster Hearth Rug, 54 in. long. 30s. the Lot, carriage paid. Any additional yards can be sent at 1s. 9d. the yard.

LOT 302.—The Surprising 35s. Felt Carpet Parcel. 12 yards superior quality Felt Carpet, in one of the latest patterns, 52 inches wide.

1 No. 12 Mottled Hearth Rug. 35s. the Lot, carriage paid. Any additional yards can be sent at 1s. 6d. the yard.

LOT 303.—The Surprising 22s. 6d. Assorted Parcel. 12 yards good pattern 30-inch Felt Carpet. 6 yards 36-inch Dutch ditto. 6 yards 18-inch Stair ditto. 6 yards 18-inch Floor Cloth.

1 No. 7 Mottled Hearth Rug. 22s. 6d. the Lot, carriage paid. Any additional yards of Felt can be sent at 1s. the yd.

LOT 304.—The Surprising 17s. 6d. Assorted Parcel. 12 yards 30-inch Dutch Carpet. 12 yards 18 inch Stair ditto. 6 yards 22-inch Floor Cloth.

1 No. 7 Mottled Hearth Rug. 17s. 6d. the Lot, carriage paid. Any additional yards of Felt can be sent at 1s. the yd.

LOT 305.—The Surprising 20s. Parcel for the Kitchen. 12 yards superior quality 36-inch Dutch Carpet. 12 yards 36-inch Persian Stripe Matting.

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LOT 307.—The Surprising 35s. Tapestry Parcel. 20 yards good quality, this season's pattern Tapestry Carpet, 27 inches wide.

35s. the Lot, carriage paid. Any additional yards can be sent at 1s. 9d. the yard.

LOT 308.—The Surprising 75s. Brussels Parcel. 20 yards of one of the newest patterns Brussels Carpet, 27 inches wide.

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